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A Journal of Religion

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By Joseph Ernest McAfee

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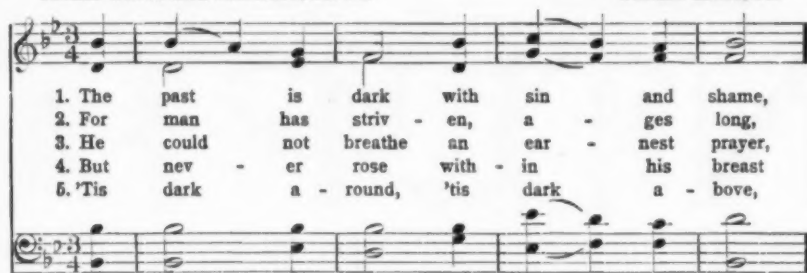
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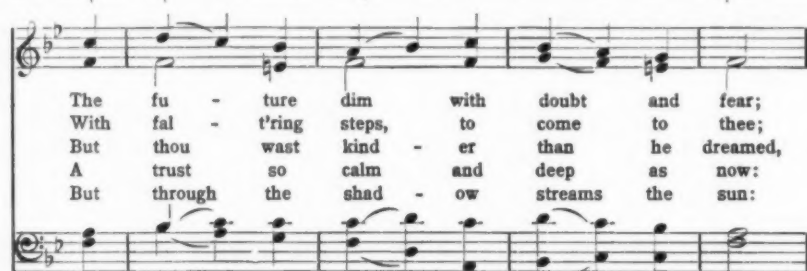
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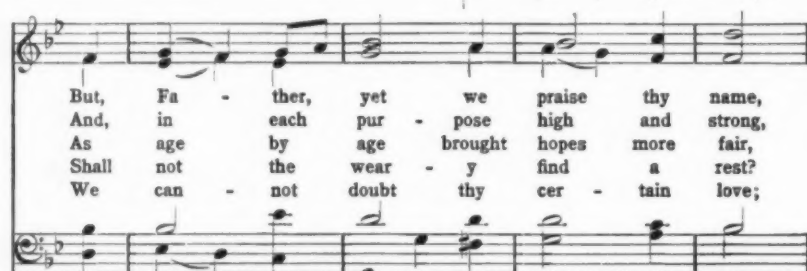
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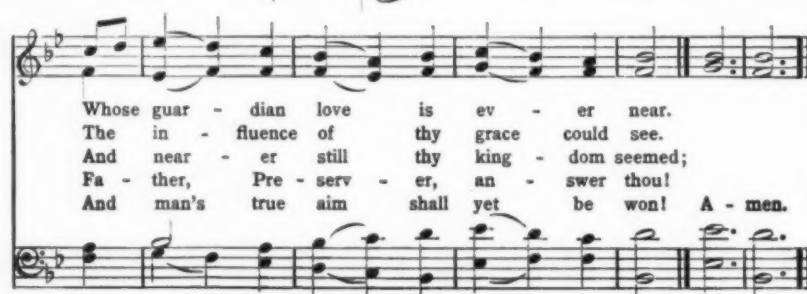
1. The past is dark with sin and shame,
2. For man has striv - en, a - ges long,
3. He could not breathe an ear - nest prayer,
4. But nev - er rose with - in his breast
5. 'Tis dark a - round, 'tis dark a - bove,



The fu - ture dim with doubt and fear;
With fal - t'ring steps, to come to thee;
But thou wast kind - er than he dreamed,
A trust so calm and deep as now:
But through the shad - ow streams the sun:



But, Fa - ther, yet we praise thy name,
And, in each pur - pose high and strong,
As age by age brought hopes more fair,
Shall not the wear - y find a rest?
We can - not doubt thy cer - tain love;



Whose guar - dian love is ev - er near.
The in - fluence of thy grace could see.
And near - er still thy king - dom seemed;
Fa - ther, Pre - serv - er, an - swer thou!
And man's true aim shall yet be won! A - men.

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cial Gospel as well
as to preach it! The
Social Gospel will
never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

Note the beauti-
ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

CHICAGO, OCTOBER 27, 1921

Number 43

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Turkey An Affront To Civilization

IN the long list of disappointments issuing from the world war not the least tragic is the fact that the age-long scandal of Turkey has not been dealt with vigorously. The Turk's outrages on the Armenian population would never have been permitted had not political considerations outweighed moral convictions in the counsels of the diplomats. Even though an allied force is now in control of Constantinople, Turkey is, not at all intimidated, and the most recent advices from Armenia tell the story of another massacre. The entire population of the village of Zeitun was driven out into the wilderness, and has not been heard from since, save as two stragglers have worked their way back to the allied camps and told the stories we are accustomed to hear in connection with such expeditions. Men have been shot down in cold blood, women massacred and sold into moral slavery. The Turks in Constantinople are constantly conspiring to start a revolution there to eject the allied troops. The interests of civilization demand that these allied troops be strengthened so that they may extend police protection throughout Armenia. The most ancient of Christian nations, now a nation of orphans and outcasts, has surely a right to her place in the sun. If the Christian world continues to hear her cry of distress and do nothing about it, there will rest upon Christian honor a stain that history will never wipe out. There is less moral reason for patrolling Palestine than for protecting that people which has suffered most from the hatred of the Turk. Doubtless in the plans of the rulers there is some hesitation about offending further the Mohammedan consciousness. It is to be remembered, however, that the Mohammedan world has cast off much of the Turkish leadership and that it has no ground to

ask more than the same sort of religious toleration which must be demanded by the Christian conscience of the world for the heroic people of Armenia.

Lord Northcliffe and Prohibition

HAVING made a flying tour of the United States during the summer, Lord Northcliffe has been telling his millions of English readers of the failure of prohibition in America. From his remarkable statement we learn many things that are not so, for example that prohibition "began with the southern white folk's fear of the Negro, whom drink makes mad"; and, as there are no Negroes in England, there need be no such fear. This is news indeed—news from nowhere—since prohibition began in Oregon in 1843. We also learn that prohibition "spread because of the fear of the saloon and drinking den, whose enormous political power was ever a greater danger than the bad spirits they sold." Bad politics and bad rum did hasten the downfall of the traffic, for the saloon was a moral and political pest-house; but it is curious to hear his lordship say that England has no saloons. The English "public house" is the American saloon, and worse, because it is kept by women, and more women frequent it than ever entered the saloons of America. Having had dinner on the roof garden of a New York hotel, where champagne flowed freely, his lordship tells his readers that drinking and drunkenness are "universal" in America, and that crime is "increasing by leaps and bounds." Fortunately, such stupidities did not go unrebuked, for the Ecumenical Methodist Conference, then sitting in London, appointed a committee to draft a reply to the Northcliffe article; which thing they also did, and never was any reply more complete and crushing. The reply is specific, de-

tailed, documented, and it would make an impression but for the fact that men believe what they want to believe, and see what they want to see. The Northcliffe article is a sign of panic in England, as the hard economic facts begin to tell a tale to which even the slow-moving Britisher must listen, if he is to compete with a sober America.

What Is the Great American Sin?

WHAT is the great American sin, that is a reproach to this nation and a stumbling block to its moral advance? Is it extravagance, graft, vice? No, our great sin is good nature, a kind of half-humorous, brutal indifference, what an Englishman called a lack of "concentrated indignation." Trace our ills to their source, and you will find that they exist and flourish by virtue of an easy-going indifference which dislikes to have its comfort disturbed, and which says let well enough alone. For years a tide of undesirable immigration has poured in upon us, threatening our institutions, but America did not care, certain that it would all come out right and that we would muddle through. Obedience to law, Lincoln said, should be our political religion; but a good natured public does not care, and its indifference is responsible for criminal lawlessness. Then there is militarism, and how easily, how quickly, a good natured public forgets the horrors of war. The most shameless greed, the most sickening industrial atrocities, the most appalling public scandals are exposed—but a half-cynical, half-humorous, and wholly indifferent public passes them by with hardly a shrug of the shoulders. Now and then, when some moving-picture hero misbehaves, there is a brief flareup and anger, but it is soon forgotten in the medley of events. Herd-mindedness rules, and it is easier, and less inconvenient, to let the good-natured crowd decide the issue. This is the great American sin, inviting the thunder and lightning of the wrath of God!

The Newspaper Conscience

WHEN one talks about a newspaper conscience, it is usually supposed one refers to the conscience of the editor. The sins of newspaper men have been denounced roundly by platformists in recent years, but there has not been sufficient recognition of the fact that the sort of newspaper conscience most needed and most effective is the conscience of the reader. Modern newspapers have been accused of sensationalism, suppression of the news and even the manufacture of stories out of whole cloth when the ordinary news sources ran dry, and without great difficulty one can find examples of these and other sins in the journalism of most large cities. The remedy, however, does not lie in drastic preachments to the editors. These preachments should be directed to the newspaper readers. It is not too much to say that a half million determined readers could clean up the journalism of the country in a relatively short time. If they would rigorously tabu the dirty sheet and the sheet which was manifestly sold out to special interests, in favor of the paper with higher ideals, their influence would be felt at once.

Should they add to this action a daily expression of opinion among their friends favorable to the journal worthy of their approval, their action would be still more potent. If these determined half million readers were so much convinced of the importance of a clean and competent journalism that they would purchase extra copies of the better papers and give them circulation, this would make assurance doubly sure. To continue to patronize papers of doubtful morals is to vote for their continuance in the only way that a subscriber has to vote. This principle is also of importance in the matter of religious journalism. If a man believes that a belated and obscurantist journal does harm to the cause of religion, he votes to continue the kind of thing that he deprecates by subscribing. If he admires another type of journal, but enjoys it secretly without bearing testimony, he withholds the only kind of action which is effective in the support of that kind of religious journalism.

Dean Inge's Plea For "Other-worldliness"

AT a time when so many avoid the suggestion of "other-worldliness," as a thing dreamy and unreal, it is like a tonic to have Dean Inge, of St. Paul's, assert that "it is other-worldliness which alone can transform the world," and that this is "the secret and method of Christ." The trouble is not that the church is too much aloof from the world, but that it is too much in it, of it, and conformed to it. The cause of religion, says the dean, writing in the London Evening Standard, must be won on its own field—that of the devout life. It can neither be proved nor disproved by anything outside itself. The more convinced we are of this, the less disposed we shall be to stake the existence of our faith on superstitions which are the religion of the irreligious and the science of the unscientific. The enemy of religion in our day, the one heresy, is secularism—that false standard of values which takes the life of the senses as the ultimate reality. Over against this practical atheism we must set a practical moral idealism, and put the truth fairly and simply before our generation. To that end, traditional Christianity must be simplified and spiritualized. At present it is encumbered by bad science and caricatured by bad economics, both the result of latent materialism. Real Christianity is an other-worldly religion, in as much as it looks not at the things that are seen, but at the things that are not seen.

The English Message of "La Nueva Democracia"

A MONTHLY journal is published in Spanish by the Committee on Cooperation in Latin America, for circulation in all the regions where Protestant missionary boards have schools and missions. This journal is produced under the editorial supervision of Dr. Orts and Dr. Inman. The fact that many of the friends of missionary progress are unable to read Spanish has led the editors to supply a page of English material, called "The Message of the Magazine." Here in compact form is provided a digest of the contents of the magazine for the current

month. This feature first appears in connection with the October number of the journal. The principal theme, as in most issues of the publication, is the movement toward democracy throughout the world, particularly as interpreted in the light of Christian teachings. Among the special themes dealt with are the democratization of industry, the progress of sentiment favorable to the limitation of armament, General Pershing's commendation of the Young Men's Christian Association, the movement for the enlargement of women's opportunities for education and social uplift, an interpretation of the prohibition situation in the United States, and a comment on the industrial message of the Federal Council of Churches. To these admirable materials are added some stimulating essays by Spanish writers, and the discussion of significant recent world happenings. It is a satisfaction to all friends of missionary and educational work in Latin America that a journal of this scope and spirit is making its way month by month into the areas where Protestant voices have been few and feeble in the past.

The Well-read Church

THE modern church comes increasingly to conceive itself as fundamentally a school. Every department of its activities has some educational significance. For this reason the circulation of good books and helpful journals is of the very greatest importance in the lives of the people. A book-table at the church, not merely in a secluded room but near the entrance where everyone coming in and going out may see and examine the very latest religious books, is becoming an established feature in many churches. The reason that family libraries are cluttered up with cheap fiction is that so often the people see and know only books of this sort, making their purchases in department stores. It is really pathetic how little knowledge of books dealing earnestly with religion our church people actually possess. They will buy the better books on religion once they know about them. It is much the same with journals. The magazine list of the American family could easily be influenced in favor of better periodicals if the people were instructed by their minister in the current literature that is worth while. A reading table in the church is an inexpensive and simple device for bringing the use of the best periodicals to a large number of people. Meanwhile the people should remember the needs of the minister. In these days of financial stringency in the manse a set of books costing eight or ten dollars is often out of the reach of the minister. The Christmas time furnishes a most excellent occasion for filling up the minister's book-shelves, just as the people used to fill up his larder by pound parties. The books given favorable review by leading journals are always safe purchases. Nor should the needs of the missionaries be forgotten. Even more than ministers they are limited by small salaries and they have far less resources in the way of public libraries. The progress of the church will be in direct ratio to its intelligence. So long as radicals and "bolshéviki" stay at home evenings to read while church

people spend their time in movie shows, the church will be unable to exercise its rightful influence in the world.

Church Attendance and Other Kinds of Attendance

A CERTAIN type of magazine writer has been convinced for a long time that the church is dying. Yet the church has strangely delayed her departure. Amid symptoms of senility there have been astonishing evidences of strength. A man in a medium-sized city who had been hearing a great deal about the small attendance at the churches recently went out to count audiences at other kinds of meetings. He found at a Masonic lodge of 700 members an average attendance of 35. The Odd Fellows lodge with 500 members usually mustered 30 at the weekly meeting. The American Legion has 1,100 members but the meetings of this organization are attended by about 60 men. Then he began counting audiences in his church. It has 1,200 members. At the morning service the attendance averaged 445, while the evening congregation averaged 205. Besides these two main services, the church had many other meetings including Sunday-school, women's meetings, young people's meetings and other gatherings. Even the despised prayermeeting, which is supposed to be passing, had a larger attendance than the ordinary meetings of strong lodges. Which goes to show that there is no organization in the community making a bid for regular attendance that does better than the church. When one compares the church attendance with that at high school commencement, or with the attendance at the big football game of the season, he may grow discouraged, but if one takes into account the facts above enumerated, he will be far less pessimistic. Meanwhile it is to be admitted that many shortcomings of the ordinary church service cut down the attendance. The poorly prepared sermon, the low grade music, the ugly church interiors and the lack of a social cordiality are all facts that tend to limit audiences. People still go to church more than they go anywhere else, even though there be many who, like the late David Harum, go only every Thanksgiving.

Dr. Robertson Nicoll's Seventieth Birthday

FROM afar we send greetings to Dr. Robertson Nicoll, editor of the Bookman and the British Weekly, on his seventieth birthday which is celebrated this month. The Bookman, which is marking its thirtieth anniversary under his editorship, contains a fine portrait of Dr. Nicoll, and an appreciation of his genius as a journalist. It is a notable career, the more because its success began in the midst of failure—failure of health which put an end to his life as a minister, but which opened to him a door into journalism where he has labored for thirty years. In 1886 he went to London, and persuaded Hodder and Stoughton, the Paternoster Row publishers, to start the British Weekly. His rare blend of literary and commercial gifts made it a journal of nation-wide influence and appeal. His astonishing knowledge of books and his mastery of a graceful literary style are only equaled by, his

"nose for news," and his insight in discovering new writers of talent and promise—such as James Barrie and John Watson, both of whom he introduced and encouraged to write. As a critic he is generous, appreciative, human-hearted, not dry or bookish, and nothing human is alien to his interest, as his "Claudius Clear" letters attest. Dr. Nicoll is a very delicate man—always fighting for health, and actually living with only one lung—but he has found a way to do an incredible amount of work. Every week he spends some days in bed, where he works surrounded by newspapers, books, and his beloved cats. Having a genius for gossip, and many mysterious sources of information, though seemingly shut off from the world, he keeps closely in touch with it, knowing not only its outward events but much of what goes on behind the scenes. He has an amazing memory. It is almost uncanny how, when writing an article, he can recall an article on the same subject, say, in the *Spectator* of 1867. When the reference is looked up, it is quite certain to be found correct. One thing only is to be regretted in Dr. Nicoll's long and splendidly useful career—that is, that he has devoted most of his time to ephemeral journalism, and that he has not written the great books he should have written. It is a part of the penalty of being a journalist; but it is sad to think that his rare and fruitful genius has not been enshrined in some work of enduring worth worthy of his name. Many books bear his name, but they are over-modest expressions of his genius, or are works wherein his function has been that of editor rather than author. He has spent his time opening windows to the light, popularizing fine books written by others, as a teacher both of literature and religion, and perhaps it ill becomes us to ask more of one who has given us so much. Again, we send greetings and goodwill, wishing Dr. Nicoll every blessing, not least of which is the honor and high regard of his brother editors the world over, the while we look forward to his forthcoming book on "The Princes of the Church."

The Church and the Student Body

TOWN and gown have been at outs for a long time. This antagonism has expressed itself in many ways through the centuries past, sometimes resulting in clashes between students and local authorities. This misunderstanding shows itself in the work of the churches adjacent to the campus. While the modern church has recognized its duty to minister to the spiritual welfare of the students, there still persists a type of church which is convinced that working among students does not build up the local institution, and therefore does not pay. In a certain town where there is a college of engineering, the students are definitely hostile to the whole group of churches in the town. In another situation where it is said that more than half the girls of the college smoke cigarettes in their rooms, to the horror of the town matrons, it is easy for the church to adopt in its public utterances an attitude of censoriousness. The wise church leaders of our time are recognizing the importance of setting the students at work to the task of their own redemption. No one knows

the student viewpoint like the student himself. The Methodist bishops who are touring the colleges of the country at this time adopt the policy of seeking out the most consecrated Christian young people in each school, and these are trained for Christian work among their fellows. The students of this generation are peculiarly tempted to waste time in an excess of social engagements and to break down the standards of decency in their pursuit of pleasures. Their greater danger, however, is that with four years of training they may after all fail to catch the world view which is so essential to educated folk in these days. The world is crying for leadership. The youth of many other lands have been decimated by war. The United States is destined to furnish the leadership for innumerable world enterprises in the coming generation. Through its impact upon college student bodies the church must create a generation of young men and women of idealism who regard their life work as a contribution to the progress of civilization.

Two Diaries of Faith

THREE kinds of people may be found in almost any group, taking sides and sharply dividing it, whether it be a club or a church. There are those who have made up their minds that nothing shall change, not even their minds. There are those who think that nothing is right, and that everything must change. Between the two there is a group who seek to know the facts, who accept them when found, and modify their thinking and acting accordingly. In business, in education, in politics, in religion one finds these three classes, and the clash of their differing attitudes makes much of the friction of society. It is refreshing, then, to find a man of open mind and understanding heart calmly taking stock of his religious beliefs, in the light of ancient faith and the new knowledge, and setting down his conclusions for our inspiration and guidance.

Twelve years ago, Mr. W. S. Palmer—whose little book on "Providence and Faith" was such a blessing during the war—found it necessary to take stock of his beliefs in view of the critical study of New Testament documents then in vogue. The result was a diary of faith, intimate, revealing, suggestive. Once again he has examined the foundations of faith in the light of the tragedy of world war, recording his findings in a diary which he calls "Christianity and Christ." It is a book of beauty, reminding one of "The Diary of a Church-goer," by the late Lord Courtney; as full of religious as literary sharm. It is a gracious book, candid, searching, reverent; the thoughts of a man who has come to see as never before the mission of Christ, and his power as life-giver to the world. How far he has journeyed from his scientific agnosticism, by way of pantheism, may be seen, and felt, in these words about the simple symbols of the Lord's Supper:

The greatest of Christian symbols is only a piece of bread. Has ever a more perplexing paradox been set before the world? No crown, no glory of jewels and gold, no sword of judgment, no symbol of the lightnings of a throne; nothing hierophantic,

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imperial, conquering or condemning; nothing rare, or precious, or imperishable; no adamant or deathless asphodel; only the common food that must be renewed from day to day, is grown in any field, ground in any mill, baked and eaten in every cottage and palace by the men and women and children of all nations. This is the sacred universal symbol in Christendom of the King of kings and Lord of lords, the only Ruler of princes. It is incredible, yet it continues to be true.

Alas, Lord Courteney was never able to make up his mind about Christ. Early in his diary we read: "I have for some time been drawing to a resolution to undertake a particular task. I want to force my mind to answer the question, What have I come to think about Christ?" He touches upon many questions—providence, fate, prayer—but he always comes back to the question of Christ. He takes it up, lays it down, and takes it up again. But he never quite decides; for when he concludes that Jesus was only a man, he is haunted by misgivings, because, if so much is true, more would seem to be certain. He, too, like Mr. Palmer, is held by a certain nameless and ineffable beauty, a grace not of earth, a loveliness so unutterable that it breaks his heart—and mends it. Suddenly, unawares, it falls upon him, even when old familiar words are read in the service.

Something in the air, something in ourselves, something, it may be, in the voice of the reader, in sunny mornings in country churches, when the scents and sounds of summer come through open windows, in the equable atmosphere of some vast minister, when the words spoken at the lectern are accompanied with stillness—under all varying circumstances, defying explanation—the new comes out of the old, the passion out of the commonplace, and we say within ourselves, This thing is of God.

Here are two laymen, each telling in a diary the story of his heart, each keenly aware of the difficulties of faith—each avoiding sectarian issues—both seeking a deeper, more revealing, more satisfying knowledge of God in Christ. They are typical of multitudes in our time—many more than the preacher realizes—and their diaries will help the man in the pulpit to know what is going on in the minds of many who listen, and who want to believe, but who find the path to faith steep, often difficult, and hard to climb.

Ireland's Crisis Hour

IN a measure not equalled in years the attention of the world is fixed during these days upon the parley in London between the representatives of the British government and the Irish nationalists. Seven hundred years of misunderstanding and friction are at the moment of decision, either for good or evil. Before this comment appears that decision may have been reached. And no section of civilized humanity is unaffected by it.

It is not easy to form an unbiased judgment regarding the issues involved in the Irish question. On both sides there are violent prejudices and tense emotions. On the part of those immediately composing the conference group there are passionate and pent-up antagonisms, the result of many years of bitterness and growing traditions of hatred. For every hour of calm debate the utmost credit

must be accorded both the governmental and the Irish sections of the gathering. If an explosion should occur in the hair-trigger intensity of feeling that undoubtedly prevails, it will not be altogether surprising. If a just and satisfactory result is reached, it will be a triumph of constructive statesmanship that will be a monument to the participants, and will go far to strengthen faith in the capacity of the human race to talk through its quarrels to conciliatory ends.

The world that looks on is also inclined to one side or the other in this great debate. It is difficult to keep the mood of detachment when such a question is under discussion. All men are likely to take sides. And each side is able to summon a great array of facts to weight its argument. Never did the righteousness of either contention seem more convincing to its partisans. And yet never was there a great national issue that presented more difficult and debatable details to the judicial observer.

The Irish are a likable people. Their wit and joviality are racial traits. Their industrious habits have made them valuable economic factors on their native soil and in the lands to which they have emigrated. They possess a language and literature, an art and traditions, which go back into the shadow of the centuries. They have long asked for independence from Great Britain, and the sympathy of the modern world is increasingly on the side of peoples, however small in group numbers, who wish to live their own life and realize their national aspirations. On the surface of things therefore it would seem that Ireland ought to be accorded self-determination and independence.

On the other hand it must be conceded that on many careful observers the Irish people make a wholly different impression. Illustrations are plentiful of their irascible nature, their inability to live among themselves without constant and belligerent outbreaks of temper and violence, the indolence, ignorance and backwardness of considerable proportions of the southern section of the Irish people, and particularly the fact that one entire and considerable portion of the population of the island is as determinedly set against separation from Great Britain as their antagonists are in favor of it. Strong arguments can be marshalled on both sides of this inquiry, and an unprejudiced opinion is difficult to reach. Racial differences, not only between the island people and those of the rest of Britain, but between different sections of the Irish themselves, religious prejudices, traditions of violence, outrage, bad government and oppression, asserted or denied, form a complex of opinion and emotion that has seethed through generations of suspicion and hatred.

Why not give Ireland her complete independence and finish at once the interminable quarrel? This is a natural inquiry, and the number of those in other nations who are partisans of Irish aspirations, together with the great host of Irish people in the United States, to whom must also be added those who for many reasons are prejudiced against England and the English on all sorts of grounds, make up a formidable body of opinion in favor of an immediate and decisive granting of Irish self-government.

But it is impossible to ignore the very strong array of facts on the other side. Great Britain has offered to

Ireland a status of complete self-determination within the great imperial family. She is to be permitted her own form of representative government, her own financial, industrial and educational system, and complete freedom in political and religious affairs. This is precisely the status of the great dominions of the British Empire—Canada, Australia, New Zealand and South Africa—a status toward which India and Egypt are making rapid approaches out of their present provincial relationship. It would seem that such freedom as these great dominions enjoy would afford Ireland every opportunity for the realization of her national aspirations.

Furthermore it is manifest past all misunderstanding that one portion of the Irish people, the population of the Ulster counties, will never consent to separation from Great Britain and domination by an Irish parliament, the majority of whose members would bring to the task of government the characteristics and prejudices of the Roman Catholic portions of the island. Again it is evident that a great company of the Irish people, even of the southern group, would be quite satisfied with the concessions made to Ireland by the British government, and are not at all convinced that the extreme claims for separation insisted upon by Mr. de Valera and his adherents are essential to a satisfactory solution of the controversy. Some of the most conspicuous Irish leaders have registered their opinion that the very generous terms of settlement offered by Mr. Lloyd George's cabinet should be accepted, and the danger of a desolating and exterminating war avoided. It is clear past all misreading that a tremendous responsibility will rest upon the men who reject terms so liberal and honorable as those that have been presented to the Sinn Féin party.

At bottom there are two questions that overlap all others in the minds of unprejudiced students of the problem of Irish separation. One is this: Is Ireland as yet capable of such self-government as shall insure to its people a reasonable measure of harmony and prosperity? There will be two opposite sorts of answers, both very convincing and insistent. But it must be confessed that in the light of Ireland's numberless and futile efforts to formulate a political program acceptable to her own people, and the bitterness of the present controversies among various sections of the Irish, the prospect is not assuring. In fact the British government in offering to Ireland a form of complete autonomy within the imperial household, and on a par with the great dominions of the empire, has confessed to a faith in Irish capacity for self-government that is by no means shared by all the Irish people, nor all the friends of Ireland in other lands.

The second question is of even greater moment. It is this: Is the continuance of the British empire essential to the realization of world hopes for civilization and progress? There are great numbers of people in the United States and in other lands who dislike the English intensely. They profess to feel a certain stodginess, immobility, imperturbability about the traditional Englishman that exasperates them. On first acquaintance Americans usually dislike the English. How much more likely will the same

sentiment prevail among races further removed from the Anglo-Saxon traditions? Nevertheless the student of modern history is compelled to stand with uncovered head in the presence of British achievements in behalf of civilization, democracy, education, morality and world progress. In spite of British mistakes, follies and sins, a list that is unforgettable and appalling, and that true Britons are the first to confess, the British nation has stood on all the continents as the promoter of world ideals; and on all the seven seas its ships have been the harbingers of justice and liberty. A part of this idealism the American people taught Britain in the Revolutionary War, in which the best of Great Britain was on our side; and a larger portion has been wrought out of the struggles of her colonies and provinces rising gradually to the free status of dominions, yet loyal to the mother land and its great traditions. Up that ascending highway of national aspiration India and Egypt are pressing to complete self-government. And why should not Ireland, strategically placed at the gateway of the Atlantic—too strategically ever to be permitted capricious and dangerous separation—why should not Ireland enter with full accord into this high covenant of free peoples, for the realization of her own ideals and the peace of the world? It is her day of opportunity and crisis.

The Pine Tree and the Matches

A Parable of Saged the Sage

I JOURNEYED, and I came into a great Forest of Tall Pine Trees. And men were at work cutting them down. And not far away was a Sawmill that sawed them into Lumber.

And they sawed down a Great Pine, and it fell with a mighty Shout that woke the echoes of the Forest.

And I said, I am a lover of trees, and I could almost as easily murder my father as cut down a tree so fine and tall as that. Yet I know that it must be done; and it may be that yonder tree will be cut into lumber for a Temple of Worship, or a Hall of Justice, or an Happy Home.

And the Foreman spake unto me, saying, This tree will be cut up for the making of Matches.

And I said, Thou mightest make Matches out of the chips and splinters of it, but the tree itself would make matches enough to set the world on fire.

And he said, All the Lumber which thou seest at the mill, and all the saw-logs that are beside the mill, and all the trees that these men are cutting, yea, and every tree in this vast Forest is for the making of Matches.

Then was I sad to think of those monarchs of the Forest casting down their crowns and tumbling from their thrones to light the cigarettes of fools.

But I considered that there be other and more honorable uses of Matches, and that so great a tree would not give its life without serving many noble purposes. For it would light the evening lamp in many a home, and kindle a

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glow on many an hearthstone, and set ablaze the fires of Industry and Productive Toil.

And I began to think less unkindly of this match business.

And I thought of my own life and of the lives of other men, into how many splinters they are divided. And I said within myself that I had never been able to make of my life one single, solid, undivided contribution to any heroic achievement, but that it had been cut up into match-wood and kindling by the exigencies of the daily demands.

Yea, what is this Parable but a Splinter, with the end dipped a little space into the Personality of him who writeth it, that peradventure it may kindle a Kindred glow in the heart of some one else who hath seemed to himself

to fritter away his life in trivial duties, with no opportunity for Conspicuous and Heroic Deeds?

Now this is my message unto all such:

If thou hast lighted the lamp of hope in the humblest life; if thou hast put a torch into the hand of a child that he might walk aright down the path of temptation; if thou hast set in the window of thine own soul where it is visible unto men a candle lighted by a spark of thine own conviction or experience so that thereby any life hath been guided aright; if thou hast kindled anew the flame of love upon the hearth of any cold and troubled home; if thou hast warmed the milk of human kindness in the cup of any human being, then thank God that He hath permitted thee and thy life to be cut up into Matches.

TIMELY VERSE

By Thomas Curtis Clark

"The Happy Warrior"

(Theodore Roosevelt, born October 27, 1858)

IN EARLY years your valiant fight began,
When in the wilds you sought the boon of health;
Your spirit then revealed a brimming wealth
Of faith and force, which told the coming man.
In later days, more confident and strong,
You chose to serve where public storms were rife.
You strove with zeal to free the nation's life
From lust of office, greed and vested wrong.
When flames of war enveloped half the world,
When truth was throttled by a crazy king,
You seized the lash and whipped us, loitering,
And roused our might, till hell was backward hurled.
You proved a victor till your last life breath;
You could not stay the subtle warrior, Death.

The New Song

POET, take up your lyre;
No more shall warlike fire
Inflame the earth and sea;
Cease from your martial strain,
Sing songs of peace again,
Sing of a world set free.

No more sing fear and hate
While armies devastate,
Nor boast of foes withstood;
Let mercy be your theme,
Renew the old, fair dream
Of human brotherhood.

No more the trumpet blast
Shall call to conflict fast,
The flame of war grows pale;
Sing, Poet, God-inspired,
Till all the world is fired
With love that shall not fail.

October

WHEN Summer bids at last a fond adieu
And southward flees to greet her oldtime friends,
She takes the roses and the azure blue
And all the singing birds. October sends
Abroad his warning of the coming snow
And bids us heap again the corded wood.
The frost arrives and makes the forest glow
With phantom fires. But these portend no good,
For from the sea there rises now a blast
That soon shall paint with white the wood and hill.
Then everywhere, beneath skies overcast,
Shall all prepare for winter, stark and chill.
But why be sad! For fires shall then be bright,
And joyous songs shall scatter far the night.

Song

THE day is brief, from dawn to dusk,
The night is briefer still,
And life is just a going up,
And going down, a hill.

But Oh, what dreams we dream at dawn!
And rest, how sweet, at night!
And going down a hill is good—
With other hills in sight.

Humdrum

ARE they worthwhile, these tasteless everydays,
Replete with tasks that warp the very soul?
For all this toil is there some splendid goal?
Do they speak true who have but words of praise
For those who drudge, nor lift their heads to sing,
For those who meekly yield and ask not why,
Who, tombed in walls of greed, know not the sky,
Know not the spell of dawn, the thrill of spring?
Heaven forbid! All things in earth are wrong
If toil is blest that stills the voice of song!

Some Unchristian Aspects of Christian Missions

By Joseph Ernest McAfee

ONE of the benignities of Christianity is the right of each sincere and loyal disciple to formulate his own definition of it. One of the malignities the disciple finds it hardest to bear is the assumption of that same right on the part of the insincere and disloyal. Agreement upon what Christianity is is hopeless. It is not, therefore, sensible to attempt a definition which all may accept. This may seem to render futile the discussion proposed by the assigned title. And it would be futile, as it would be wicked, to formulate an arbitrary definition, lay alongside of that measuring-stick the personalities and practices of Christian missionaries and missionary organizations, and then, in true Procrustean fashion, chop off those which stick out beyond the line, and put to the stretching-rack those which do not reach out to the line.

The wording of the title carries with it the implication that Christian missions do not measure to their ideals. Which requires no great acumen to discover, nor large wisdom to declare. That is a delightful and altogether beautiful truism of the Christian order. Ideals always run on before. Else they fail of their office as ideals. The blessed paradox holds, that to be Christian is to fall short of being Christian. Aspirations must continue ever to outrun achievement. But falling short is different from making in the wrong direction. Advancing towards goals not yet attained is the habitual and altogether wholesome estate of truly Christian enterprises. Movement away from goals which the Christian purpose sets is an entirely different matter.

It is possible, even amidst the apparently hopeless confusion respecting the content of Christianity, to scrutinize the tendencies of Christian enterprise, and for those willing to face all the facts to reach a kind of agreement as to whether those tendencies are making in the direction along which the Christian purpose impels.

VIRTUES OF MISSIONS

To fail to recognize that Christian missions are "doing a lot of good in the world," in spite of all the human frailties which the most censorious might point out, would be monstrous. Missionary biography is now writ so large and so clear that he who runs away may read the demonstration of Christian power in the work missionaries have done and are doing. It should be observed that our title does not set us upon the task of appraising the virtues of individual men and women. Happily social systems, however depraved, never entirely lack the beautiful graces of individual character and service. This has been true of the most corrupt society and institutions of any age. We are set to discuss a program, a system of far-reaching social significance, a scheme so big and of such long standing, that no individuals or groups of individuals, good or bad, make it what it is, or, single-handed, can make it essentially different from what it is.

Under these safeguards of our discussion let us bravely face the fact that our current program of Christian missions in some of its fundamental aspects and tendencies is flagrantly un-Christian. The enterprise is not incidentally defective, merely. It is not afflicted only with the frailties to which humanity at its best subjects human enterprises. Strong and inherent tendencies of the present missionary order make against, not for the Christian purpose in the world. That purpose is too precious, carries too much significance in the human scheme of things, to admit of this condition of affairs being allowed to pass as a matter of little moment by any well-wisher of his kind.

The un-Christian character of sectarianism is no longer a matter of debate among intelligent people. Anybody who so much as calls himself by the name of Christian deplores and cries out against it more or less uncompromisingly. This is true of the most ardent sectarian, scarcely less than of the most latitudinarian Christian. For the sectary is vehement to declare that those who disagree with him are in gross error; they cannot be properly allowed to use the name Christian. The sectarian spirit and the sectarian program are, on the other hand, the whelming grief, and stamp the deepest shame upon the soul of the broad-minded Christian.

DOMINATED BY SECTARIANISM

Those who advance any palliation for the sectarian order find it in considerations of expediency, not in any inherent merits of the sectarian spirit or the program it projects. Yet the program of Christian missions is dominated by this inherently evil thing. To eradicate the spirit would require remaking the entire structure, would redirect the purpose and give new aim to the self-conscious organism. There is no more pathetic delusion than that "inter-denominational cooperation" is curing the root evil of sectarianism. It is not doing so, as a matter of sad experience, and it does not lie within the capacity of denominational boards, now administering the missionary enterprise, to eradicate the evil.

There is not one instance of "cooperation" in the home mission field large enough and tested by sufficient time to be of real significance. Utterly sincere men and women have talked much about the need of cooperation, and conscientious groups have projected concrete plans for positive and constructive measures on the cooperative basis. But these measures come to nothing. Not one clear-cut demonstration, after long and strenuous endeavor, can be pointed to. Not one continues to hold promise after the first spurt of enthusiasm is exhausted. It is dismally safe to say that so long as denominational missionary agencies are in control there never will be one. Though from less intimate knowledge of the field the writer is prepared, at least until evidence is available to the contrary, to make the same statement about foreign lands. The Christian

intelligence of America is longer in discovering the ineptitude of so-called cooperative methods in foreign parts than it is at home. There is still widespread belief that foreign missions are teaching the "home church" the lessons of "Christian unity" which will pull it out of our sectarian slough.

A PATHETIC DELUSION

As remarked, no delusion is more pathetic. As a matter of fact, the arbitrary imposition of sectarian crochets has gone farther in distant mission fields than it would be possible to go in the typical American community. Cases of broad-minded missionary propaganda in foreign parts are not lacking and are properly pointed to with satisfaction. But to believe this tendency universal or even dominant in the foreign missionary enterprise is to be very much deceived. A stream does not rise above its source. This stream, with its source in the spiritual enthusiasms of the American churches, has all too rapidly run down hill, even from that low level. The sectarian propaganda goes to lengths on distant mission fields which would call forth a storm of protest from even the sect-bound churches of American communities, if the practices were attempted in typical regions of this country.

Doctrines are exploited which ministers do not think of promulgating among our communities and which they dare not promulgate before intelligent congregations, though they might desire to do so. As one intelligent citizen of a Latin American country remarked, "We do not wish your discarded theological dogmas, any more than we like your patent medicines, which, banished by law from your markets, are so freely vended among us by American enterprise. We who know the tendencies of thought in your country and have listened to the preaching of your leading divines know thoroughly well that the doctrines commonly proclaimed by your missionaries among us are not those now prevailing among intelligent, university-trained, religious-minded people in the United States."

STATESMANSHIP OF "ZONES"

Much store has been laid by the zoning system on foreign mission fields and the farthest advances of "interdenominational cooperation" have been made through this method. Zones or regions are marked off by agreement among the denominational boards and each is assigned as the charge of a particular board and its denomination. More or less definite assurance is given that others will not permit their missionary operations to extend into the territory thus assigned to a "cooperating" agency. This is esteemed by some to be the latest word in Christian statesmanship. A closer scrutiny must show that the program belies both terms. It is in fact a weak concession to petty ecclesiastical politics, and its implications bring a flush of shame to the face, rather than send a thrill through the Christian soul.

This zoning system is undoubtedly better than the old disgraceful scramble for the "strategic centers." But it is a makeshift sufficiently disgraceful still. Is it permissible to doom whole populations, whole races, to the horrors of doing without our own particular precious -ism? If any

are to be permitted to learn the Christian truth, to function the Christian life in the estate which now is, and to pass into eternity without the possibility of discovering the sublime Methodist way, or the Baptist way, or the Presbyterian way, or the Disciples way,—if any may be thus arbitrarily deprived, what possible justification can a loyal Christian brotherhood find for maintaining these various "ways" anywhere, with all their consequent confusion and heart-burning and waste of energy, money and good-will? This zoning system is a confession of the spiritual bankruptcy of the whole denominational order.

Furthermore, it leaves the way open, aye, it invites and encourages the infliction of the narrowest denominational tenets upon whole populations, with no hope of their being given the opportunity to test them by comparison with the teachings of other sects. To expect that each denomination will forget its own peculiar crochets and present in its zone only the "simple gospel," the universally received elements of the Christian faith, is surely too great a strain upon the credulity even of this "Christian statesmanship." Of course a denomination, guaranteed immunity from competition with rival bodies, does not and will not refrain from using the opportunity to thrust forward its "essential" peculiarities. The zoning system thus forces a narrow cult upon the "heathen" populations which they speedily become enlightened enough to resent, when they venture to change residence from one "zone" to another, and find out what is going on.

PATRONAGE AND CHRISTIAN PURPOSE

Even the limited space of this article must make room for reference to another dominant unchristian feature of our missionary program, one which grows partially out of the prevailing sectarianism and is partly caused otherwise. It is the spirit of patronage which has the official program in a firm grip. We properly give Christianity large credit for the advance in democracy. The religious impulse which has thus wrought so beneficently must repudiate the condescending patronage, the lack of even-handed brotherhood, the superior pity, which so generally actuates missionary endeavor, and especially missionary propaganda. There is scarcely a glimmer of democracy in the atmosphere of the typical women's missionary society. The poor heathen are magnanimously patronized from most of our pulpits. We discuss and plan for missionary ministries in much the same temper of mind in which boxes and barrels of cast-off wearing apparel are packed for the west, or the south, or other "remote" regions.

This attitude is not at all inconsistent with a poignant pity, a compassion for those who suffer from spiritual ills, real and imaginary, genuine enough to wring real tears from real eyes. These emotions are sincere—as pity and compassion. But they are the strainings of the heart strings of the "superior" at the spectacle of the sufferings of the "inferior." They are not the passionate outpouring of brotherhood. They are not the brave and unaffected comradeship of democracy.

Such emotions are the pride of aristocracy and autocracy. They are scorned by self-respecting and aggressive

democracy. We, and the whole world, are passing through events which bring these tests to the front. An enterprise which lavishes patronage and is not athrob with the heart beats of an unaffected sense of brotherhood, will not be allowed to claim the name of Christian, or else that kind of Christianity will be cordially and unequivocally repudiated along with its propagandists.

TWO EVIL SPIRITS

These two evil spirits, sometimes so merged as to seem one, sometimes apparently working singly, but whether singly or in partnership dominating our present missionary program, have already left a trail of blight at home and abroad. In the west, and elsewhere only less, the subsidy system whereby groups of sectarians are backed by mission funds in perpetuating two, five, seven, competing church organizations in the same community, has surely been widely enough reprobated to reveal its inherent character. But the program continues and from two to five millions of missionary money are expended each year in imposing this system, openly or covertly, upon long-suffering communities.

Tons upon tons of cast-off clothing, and other patronage, have rolled down upon the southern mountains until the moral fibre of most communities has been sadly weakened. Where twenty-five or forty years ago there was rampant, fierce, yet upstanding and heroic wickedness, there are now communities whose strongest individuals have been enticed away to distant regions in search of a "higher" education which thoroughly alienates them from their former homes, and where the weaker elements left behind have been for so long the object of pitiful appeal in missionary meetings far and wide, that they have themselves become constitutionally pitiful. They pride themselves upon their pitiful condition. They make solemn capital of it, except where they retain a sense of humor, when they practice upon the credulity of their patrons and rightly enjoy the joke among themselves after having won the alms.

I am not here referring to isolated instances, but am picturing a system. And if you do not recognize the outlines of the picture, carry with you the brave heart of a democrat, learn to look from level stand into the eyes of your brother men, and then travel back and forth over these regions in a close study of the missionary enterprise there laid out. Do not say that my picture is overdrawn until you have done something like that.

THE TRAIL ABROAD

In Latin America these evil spirits have perhaps done their worst. The barren dogmatism which has there been exploited in the name of American Christianity cannot be intelligently conceived by the average church member in our typical American community, though bound by sectarian traditions as he is likely to be.

In western equatorial Africa, up to about fifteen years ago, the moral enervation of missionary patronage extended from the ordained leaders down to the humblest convert. When, about that time, a veritable spiritual and administrative revolution occurred, many of the very founda-

tions of the former system must be torn up. Unfortunately the causes of this revolution are not inherent in the established administrative system, and there is no guarantee that the same insidious evils will not recur.

In China the missionary force has always included outstanding individuals than whom no broader-minded statesmen have lived. Christian missions have been properly given large credit for infusing the spirit which has broken up the old stagnation of Chinese society. But the democratic movement of today in China is fast leaving the missionary leadership behind. And from the first the strongest Christian leadership has been in more or less conscious rebellion against denominational control. When such deliberate decisions of missionary policy are possible as that reported and much discussed in recent numbers of *The Christian Century*, in the case of the Disciples administration in China, the incapacity of the official missionary enterprise to guide an enlarging democratic and scientific civilization is lamentably revealed.

KOREA AND JAPAN

In Korea the political stagnation and corruption of ages is breaking away. Here also the quickening inspired by Christian missions is apparent. But not less apparent is the incapacity of the type of Christianity officially imposed upon Korea to meet the issues which that unhappy land and people have before them already—not to speak of events soon to follow. The doctrines there taught, and received by the Koreans with the most docile confidence, are inhospitable to many even of the elementary teachings of modern science, and defy the conclusions of enlightened Christian theology and the accepted philosophy of Christian civilization. The shock to the Korean mind, as it realizes Korea's need of the varied modern sciences and as it comes into contact with the intellectual currents of Christian society is bound to be staggering.

How far an intellectually quickened Korea will or can retain its Christian faith is a very serious question. Certainly the doctrines promulgated by the missionary policy so far pursued must be in large part discarded, just as they have been discarded by Christian civilizations which have utilized the findings of modern science and its principles of social organization. The transition in Korea will prove the more tragic since the discovery must be made by the people sooner or later that the Christian teaching first given them deliberately turned them away from light which was already abroad, and that their missions promulgated doctrines as fixed and final which were already generally repudiated by the civilization the missionaries were credited with representing.

Even one who feels himself not qualified to pass upon the merits of the case must still be forced to discover something serious the matter with Christian missions in the orient when he sits as a listener to a conversation between the typical American missionary to Korea and one to Japan. He will rise from the experience much sadder than when he sat down, whether wiser or not. Between these two branches of the one Christian missionary enterprise there is often what seems as deep an antagonism and as bitter misunderstandings as prevail between the

Korean and Japanese nationals. May be all this is "natural," but few unprejudiced persons will believe it Christian.

HOWARD BLISS AND OFFICIAL MISSIONS

The progressive thought of the United States was electrified by an article in the *Atlantic Monthly* some time ago, whose author was Howard Bliss, then president of the Christian college at Beirut, in Syria. Thousands who had wished to believe unreservedly in missions and had found it difficult rose from reading the article to exclaim, "If that is Christian missions I am for them heart and soul!" It is tragic that these should need to be so rudely undeceived. But they must discover sooner or later that Howard Bliss did not speak for Christian missions, as they are administered by our denominational boards. Howard Bliss was not a representative of any of these boards. His great institution, whose ideals and practice he set forth in the article, is happily not administered or controlled by a denominational board. Such ideals and programs as he elaborated have not been promulgated by denominational boards, and they never will be so long as denominational boards are denominational boards.

Higher education in the near east is already largely emancipated from the cramping, stifling influence of denominational control. The same process is also well advanced in the far east. In one or two regions the same has occurred in Latin America. American medical ministry in the orient is rapidly passing under other control.

DEMOCRATIC EXPECTATIONS

Herein lies the hope of Christian missions. Whatever positive reordering the enterprise requires, its health and its faithfulness to the Christian purpose demand that the denominational administration be abolished. It is clear that American Christianity must send out educators who shall educate, not conduct schools as "feeders" to churches; who shall educate, that is, draw out and train for free and efficient service the latent powers of the young, not warp and twist those natures into conformance with certain preconceived and rigidly prescribed formulas, supposed to insure soundness in the faith;

That physicians must be sent out to convey to needy populations the best medical and sanitary science discovered, with the untrammelled purpose of increasing the sum of human healthfulness and joy and social serviceableness, not to use each dose of medicine as a wash to carry down an unrelated and arbitrary theological formula; not to justify a propaganda in America which interprets therapeutics as a cunning device for curing "sin-sick souls;"

That preachers must be sent out with open mind and open heart to discover and interpret spiritual reality in the actual experience of those to whom they minister, and that they do not go out under vows which commit them to preconceived theological systems plastered over with sectarian and guild labels, obliged to propagate a cult conceived in alien minds and enforced by requirements of an alien propaganda;

That social workers must be sent out to bring to bear upon backward communities the best science and the full-

est inspirations of modern democracy, to develop agriculture for the sake of the legitimate benefits of agriculture, scientific industry for the sake of the benefits of an improved economic order, practical methods of social organization for the sake of the human values in community efficiency; and that not any of these shall be used as a bait to entice the undiscerning under the spell of arbitrary theological formulas, in the fulfillment of an alleged "spiritual" mission.

THE WAY OUT

Something like this will be the increasingly emphatic demand of a quickened American democracy as it reaches out to the needy far and wide. Such a mission it will call Christian, little mindful of its conformity with the prescriptions of ecclesiastical propaganda. This expectation will never be met in an enterprise conducted by our denominational boards, by one of them, nor by a few of the choicest, nor by many reputed to be acting in concert. The evil spirits mentioned are active in these sectarian agencies and they will not be exorcised by incantations conceived and conducted by the evil spirits themselves. The system must be set aside. It is incapable of expressing what the democratic Christian consciousness must conceive to be Christian.

This is no longer merely a dream or a theory. The forces are at work which must ere long bring this about, which will set aside the denominational board and put the program of Christian missions on a different basis, insuring its faithfulness to the Christian purpose—at least affording it a chance to be faithful.

Again it must be pointed out that no word here is a reflection upon particular individuals or groups of missionaries or mission administrators. It would be wicked to charge any one, or any single group, with being bad enough deliberately to create this thing. This system is the accumulation of the neglects and spiritual cowardice and structural abortions and false guild courtesies and ecclesiastical trumpery of two or more generations. Courage and thorough-going methods will be required to clear away the enormous pile. But the end is worth the effort. For the democratic passion and the Christian purpose are the converging, merging force which must take this world into control, and lead humanity on in the fulfillment of its ever-enlarging destiny.

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The Four-square Far Eastern Issue

By Harvey Hugo Guy

WE are approaching one of history's most significant conferences, on whose outcome hangs the peace of the world. Should the conference fail it would mean that all the terrors of the war, all the atrocities, all the hatreds, all the sacrifices—and these multiplied and made more terrible—would be repeated. The world is drifting unconsciously, but surely and quickly, back into war. Extreme nationalism, capitalism, organized greed and a perverted press are determined that the disarmament parley shall not succeed. We want this conference to succeed; we want the world to ground arms. Our hearts are sad. We want peace. And yet the outlook is not bright. The world's organization is so complicated, nationalistic fears and suspicions so uncontrollable, entrenched wrong so strong, hatred so deep, class antagonism so bitter that a complete victory for peace seems hardly possible.

Before we can intelligently discuss disarmament, or even the limitation of armament, we must face and face squarely the reasons for armament. There are some questions, serious and urgent, which must first be answered. These were hinted at in the call of the President. The purpose of the conference is, according to this call, to take up the matter of limitation of armament and "other far eastern questions." Of course these far eastern questions are not the only ones which demand consideration. There are many others—but these are most serious and menacing.

For the situation which the mere statement of these problems reveals no single nation, no one race is responsible. It is the "system" that is at fault. The world is in a rut—we are all together caught in the mesh of entangling errors. If we ever get out it will be because we are willing to admit not only that there is something wrong with the world, but that there is something wrong with us. Only when we are willing to cast aside selfish ambitions and break with absurd customs, and with one mind work together, will it be rational to dream of the time when the nations will "beat their swords into plowshares and their spears into pruning hooks."

POPULATION

There are in round numbers 900,000,000 orientals in the far east: 400,000,000 Chinese, 315,000,000 Hindus, 70,000,000 Japanese. The balance are the dwellers in the straits settlements, Siam and the islands of the Asiatic seas. These peoples are increasing at an alarming rate. They have physical demands which increase as they become acquainted with the civilization which we are pleased to call modern. For her tillable soil Japan has 1,500 persons to the square mile, China probably half that number. India is densely peopled. The population of Japan, the only country in the far east concerning which statistical information is entirely trustworthy, is increasing at an annual net gain of not less than 800,000. The population of China, multiplying at a similar rate, would net that republic an annual augment of over 3,000,000, while India's yearly increase is 2,500,000. Now, if it is true, as

economists maintain, that one-tenth of the human race owns or controls four-fifths of the earth's surface and refuses the nine-tenths any interest in, or profit from, this vast holding, is it any wonder we have here a serious and threatening condition?

The natural resources of Japan are either exhausted or their end is in sight. With the possible exception of the development of hydro-electric energy and the expansion of her fisheries, there are no new fields to exploit. The natural resources of China and India are largely in the hands of alien owners and will be developed and utilized by others besides the people to whom they should belong.

What are we going to do with these 900,000,000 million hungry, restless, milling people? I am not answering the question. I am asking it. What is the world going to do with these people? They are knocking at the world's gates, they are demanding a "place in the sun." The gates are closed and we are asleep. Why waken us? "Let us sleep," say some; but let us remember *they* are not asleep, *they* are not filled, *they* are not satisfied. This is the first great question. We need to study it. We must get the facts. We must adjust the world's territory to the needs of the humanity that lives upon it, else we hope in vain for peace.

NATIONALISM

Rabindranath Tagore says the curse of the world is "nationalism." Without qualification I cannot agree with that statement. However the appearance of new nations in the far east has greatly multiplied difficulties. Of all these nations Japan alone has achieved true, stable nationalism. She is a nation, united, strong, commanding. China has long been "race conscious" and is now setting her feet strongly and surely in the way to achieve nationalism. We shall not have to wait long to see that republic a united and irresistible unit. The people of India, too, are dreaming of self-determination and the realization of national ambitions. Not more surely did the colonies of the American republic long for independence and freedom in the days of '76, than do the Hindus aspire to self-government. The day is not at hand—they will have to wait. If they can wait in patience it will be better.

Now the corollary of nationalism is militarism—and therein lies the danger. Every nation conceives its privilege and duty to be "prepared," i. e., to build navies and to organize armies to defend and to advance these national ambitions and purposes. Militarism is founded on two great and fundamental principles: first, that all friends and allies are potential enemies and should be so conceived and so treated at all times; and second, that true defensive warfare is to strike the enemy first. These principles are not always apparent; they are seldom stated with such candor.

Moved by these motives and following the examples of the west the nations of the orient are creating expensive, mighty machines of war. China has the largest "standing"

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army in the world. She will doubtless train that army, and in a short time bring it up to an efficient and dependable standard. The navy will follow. Japan has the third largest navy in the world and an army which has demonstrated its power and effectiveness in three victorious wars. As these new eastern nations grow and become well organized they will, each one, repeat the history of Japan. No other way under the present world system is possible, no other scheme feasible. Is this to go on forever? Is there no better way? Is not patriotism possible without hate, loyalty without selfish greed? Is the sisterhood of nations to be forever an impossible dream? What are we to do with these new nations? They are the children born of our international contacts. I am not answering the question. I am asking it.

RACIAL CONTACTS

"This is the world's most menacing problem." With that statement I agree. I do not admit for a moment that it should be so; yet it is a fact, a stubborn and threatening fact. What is this problem of race contacts? There are two aspects of it which form the heart of the matter. Every man is naturally conscious that he belongs to some race, be it Anglo-Saxon, Latin, Indo-Germanic, oriental. From that consciousness there is no escape; in it *per se* there is no danger. But when that consciousness is perverted by false social standards, when it grows into "race prejudice," the feeling of race superiority, accompanied by a haughty condescension towards all other races,—then it becomes a serious menace. When that feeling is organized, when it becomes the spirit which fills the whole race as a body, when it becomes race ambition, it is a menace to the peace of the world. This notion of a super-race with a mission to command and rule—a "Deutschland uber alles," an "Anglo-Saxon supremacy," a "Yamato expansion," has always been and will ever be a curse to the world wherever it exists. An efficient control must be found—some supra-race power which shall be able to hold us all in check and curb the dangerous tendency to look upon our race as commissioned by heaven, not only to lead the world but to command it for its own racial interests.

But there is yet another aspect of this problem of race contacts; it is the problem of how to preserve the distinctive contributions each race makes to the world's life. Everyone knows, in general, what they are. The Hebrew gave us religion, the Greeks philosophy, the Romans organization and law, and the orientals the mystery of meditation, a new interpretation of religion. The loss of any of these, some realized, others in the making, would leave our human life poorer and would mar the perfect structure the future bids us build. How may we conserve and keep them all? How may we encourage the races to go on creating, reflecting, weaving on the loom of time the pattern of a better world—each working at his task in conscious brotherhood with all his fellows and in the joy of peace? I am not answering this question. I am asking it.

It is not easy to separate the problems here discussed. I am doing so merely for convenience: after all they overlap and intertwine. At bottom they are all religious, as a

closer view will reveal. But there is, in a peculiar sense, a religious problem, and I shall endeavor to state it. The far easterners are religious; they dwell in mystery and love to seek out the ends rather than the means of life. They are pantheistic. They think of God either as the "all soul" or the "no soul." In practical life they are worshippers at many shrines and venerate many deities. To us their religion is not convincing; to them it is the only way to peace of mind. They are lovers of nature and delight to see the mystery of the gods in every passing phase of the world about them. The thunder, the fire, the wind, the rain, the terror-breeding earthquake—what are these? They are the gods at work. God is speaking or smiling, or he is angry. He laughs in the glorious flowers and weeps in the falling rain. Now our western science came explaining mysteries. Earthquakes are not gods, winds are not gods—there are no gods. There is law, and power and sequence. Hence the feet that once went willing to the temple gate are turned away, prayer is silent, singing ceases, hearts are sad, for the gods are gone—gone! for we destroyed them and gave no substitutes. Agnosticism as a theory can satisfy the intellect—it can never wipe the tears from weeping eyes! It fails to sustain the moral life or restrain the wayward soul. The result is an awful moral sag, a despair and hopelessness, an abandon to passions and fears. Who gave us the right to kill these gods? Who commissioned us to corrupt the youth and rob the aged of peace? We have taken their gods away. We must give them our God.

THE PASSING OF FAITH

This iconoclastic process had even more dreadful results. It not only destroyed faith in the gods; it destroyed faith in men. Social and political infidelity are rife. Nations are not trusted, treaties are not kept, races are suspected. Agreements and contracts and understandings are made and entered into with doubt and questioning. What are we going to do with this world-wide propaganda of suspicion? If it can it will nullify all the good results which may come from the disarmament conference. It is poisoning the minds of Englishmen against Frenchmen, of American against Englishmen, of Japanese against Americans. What are the problems of Shantung and Siberia, of Mesopotamia and Yap and all the rest, including disarmament itself, as compared to this loss of faith? It is more important to restore faith than it is to quibble over these results of the loss of faith. Self determination, justice for small nations, national integrity, what are these but the "children of faith"? What are we going to do about this religious problem? Its solution is fundamental and urgent. It is the task of the church and the state and its solution demands haste.

Upon a fair adjustment of these four great matters depends the peace of the world and the prosperity of humanity. To fail would mean to blot with surly clouds the future's gleaming hopes and plunge the world again into cruel and despairing war. That must not be. There is a better way—and that is the way of sympathy and mutual respect, the way of peace.

The Price of the Ministry

By John R. Scotford

THE STATUS of the Protestant ministry is up for discussion. Neither the ministers nor the churches are satisfied with things as they are. Wherever ministers foregather there is bound to be discussion of their brothers who have left the ministry for other callings, and of others who are contemplating a similar step. Rare indeed is the minister who is satisfied with his present income. The churches are not so audible in their complaints, but great is their difficulty in filling their pulpits with the sort of men they want. Ministers are loud in their cries for more money, and the denominational factotums are equally noisy in their demands for more men. Yet the problem is not fundamentally one of money raising, on the one hand, or of the recruiting of men on the other. The real problem is that of the adjustment of the minister to his job.

I do not believe that the price of success in the ministry is any different from the price of success in any other calling. That price is unremitting labor. As I study the lives of the successful business men whom I meet, I am constantly impressed with the tremendous energy which they have put into their work. The study of biography reveals the same truth. Those who make their mark in the world, those who win the large material rewards of life, do so because of their willingness to pay the price in application and effort. The study of those who have made a large success in the ministry reveals the same truth. The men at the top have gotten there because they were not afraid of work. The man who gets ten thousand dollars a year in the ministry works about twelve times as hard as the man whose stipend is one thousand dollars per annum. I have a suspicious feeling that many of the ministers who envy the larger material rewards to be had in secular callings would not be willing to undergo the discipline which those callings require. That is, they would be just as unwilling to pay the price of success in business as they are in the ministry. Apparently few of those who have deserted the ministry have made a tremendous success in the other callings which they entered, financially or otherwise. One cannot get rid of the devil by crossing the creek, nor can one dispose of personal problems by changing one's vocation.

DRIFTING WITH THE CURRENT

But the minister is not wholly to blame in this matter. He has been the victim of circumstances in no small measure. In so far as any fault can be assessed against him, it is that of drifting with the current. Also, these circumstances are changing, and there is every reason to anticipate a brighter day for the ministry of our Protestant churches. First let us trace some of the causes of ministerial indolence, and then let us see some of the grounds of hope for a better day.

Preaching is a work which appears harder than it is. Most folks are afraid to stand up in front of an audience and talk. Few persons have the literary training necessary

to the ordered presentation of thought. For them, to preach a sermon would be a horrible ordeal. But for the preacher, talking to a crowd is easy, and if the actual facts in regard to the time spent on sermon preparation were made known some good people might be shocked. The peculiar nature of his calling has excused the minister from some of the common standards of judgment. But the rising generation is being trained by our public schools to stand up and talk, and in consequence they will not admire the nerve of the preacher as much as did their fathers. Instead of being satisfied with a minister who merely talks, they will demand that he say something.

PREACHING AND HOUSEKEEPING

The minister is excused from the necessity of punching the time clock. Oftentimes he does not even own an alarm clock. His time is his own. His home usually being his workshop, there is no visible line of demarcation between the time which he gives to the church and the time given to his private affairs. Now the minister usually has a wife with her hands full rearing a number of children. With cooking and cleaning and other activities the kitchen is a busy place, while the housewife can rarely discover that anything in particular is happening in the study. In consequence, the minister is drafted into service in the place of greatest urgency. Studying can be postponed, but it is now or never with housecleaning and cooking. The minister loves his wife. If he is not good to her, he is eternally damned in the eyes of his parish. The man who told his bride that he was not called to dry dishes has not had many imitators. It is exceedingly easy to turn aside from the ministry to the serving of tables, and to degenerate into a sort of assistant house-keeper. The minister with an invalid wife is usually doomed to failure on this account. The providing of a study in the church is a wise step both for the church and the minister. A man can be an exceedingly industrious house-keeper and also be an exceedingly inefficient preacher.

THINKING IS A HARD JOB

The same temptation presents itself in a minister's church work. He is called to a life of study, meditation, and prayer, but he is set in the midst of a world where men are valued by the productiveness of their hands. Now thinking is about the hardest job we ever tackle. There is a great temptation for the minister to substitute the work of his hands for the product of his brain. A man with an aptitude for tinkering can find unlimited work around any church edifice. If he likes boys, they will keep him so well occupied that his mind will be little troubled by the burden of prolonged thought. It is easier to go calling than it is to study. Greasing the cogs of the ecclesiastical machine is a more enticing job than burning the lamp of one's own soul. Further, there is an urgency about church work which is wholly lacking in regard to study. Lack of study will not make any differ-

ence this week or next. A man can even run for months on his barrel or on his momentum without any apparent difference in the result. On the other hand, he can study his head off and prepare the finest sermon he ever dreamed of, only to have the usual number of empty benches on hand to listen to him. The immediate rewards of church work are much greater than the immediate rewards of study. But in the end there comes a day of judgment, when the things which are not seen stand a man in better stead than the things which are seen.

THE EIGHT HOUR DAY

Then there is the fallacy of the eight hour day. Some years ago a minister advertised for a church, stating that as he believed in the eight hour day, it was his custom to preach only one sermon a Sunday. The eight hour day is a good thing in mechanical employments, but it is not a good thing for the minister. In mechanical employments, the work is exceedingly monotonous and also physically exhausting. The minister's work is varied and refreshing. Much of it could hardly be called work at all in the accepted sense of that term. Also, he has a long vacation and the privilege of going fishing whenever the spirit moves him. In the light of these circumstances there is no good reason why a minister should not work twelve hours a day or longer during the winter season without pitying himself, or allowing his wife to think that he is an abused slave of the church. If he keeps a due proportion between his intellectual, administrative, and pastoral work he will grow fat on the combination and live to an astounding old age. In particular, the time after supper is the most valuable and fruitful of all the minister's day, for then he can sally forth and become really acquainted with his men. When it comes to hours of labor, the minister should not pattern after the brick-layer, but after the busy physician.

Another cause for ministerial indolence has been the size and type of church which a minister is oftentimes called to serve. The majority of the organizations listed in our denominational year books do not provide a full time job for a real man. Tending one hundred souls is not a task which will bring out the best in a man. Usually the denominational lines are so drawn that if a man tried to reach out vigorously for the unchurched—who abound in every community—he would lay himself open to the charge of proselyting, and become anathema to his fellow-pastors. For a young man fresh from the seminary, with regular habits of study, and venturing upon the great adventure of raising the first baby, a small church may be a good thing. But a succession of such pastorates benumbs a man's powers and inevitably leads him into indolent habits. About the only way to stir up any excitement in a small church is to pick a row with somebody, or else move. When we study the churches which they serve, the wonder is that ministers are as industrious and wide-awake as they are.

LAZY CHURCHES

But perhaps the greatest of all causes for ministerial laziness is the inertia of the churches. "Please go 'way

and let me sleep," is the motto of most churches. They do not want to be stirred up. They do not want anything very tremendous to happen. There is a very direct ratio between the activity of a church and the friction which is developed within its membership. On the other hand, the ambition of the average minister is to remain a long time in a given pastorate. This is a respectable and comfortable thing to do. The ideal of a long pastorate is continually dangled before his eyes by both his own church and the ecclesiastics of his own denomination. About the only way a Protestant pastor can get himself canonized as a saint is to stay a long time with the church. Now there are just two ways of having a long pastorate. One is to put on an aggressive program and steam-roll opposition by overwhelming success. It takes a strong and resourceful man to do this. The other way is to avoid friction by taking things easy. Most long pastorates are harmless. Sometimes continued tenure of position is gained at the price of convictions. More often it is the reward of an oleaginous temperament which refuses either to take or create offense. That is, the churches actually reserve their highest honors for the man who is somewhat indolent and decidedly easy-going!

CHURCHES GET WHAT THEY WANT

The final responsibility for the character of the minister rests with the church. In the long run, the churches get just about the sort of pastors they want. They certainly get what they pay for and very little more. Indolent churches will have indolent pastors.

The hopeful phase of the situation is that the number of churches demanding an active program is increasing, especially in the cities. As a matter of fact, only an active, aggressive church can maintain itself amid the shifting currents of city life. It takes a live fish to swim upstream, and it takes a live church with a live pastor to stem the tides of urban activity. Also the various movements of the past few years have focused the thought of the church upon the task which is before it. The financial campaigns have taxed the churches into activity. The city and state federations are continually gearing the local churches more closely into their tasks. The day of the church small in vision or in numbers is limited. The pace is quickening, and the unfit are going into the discard.

For the man who wants to make a real investment of his life, there is no better calling than the Christian ministry. It is no longer a life of idle respectability such as we read in Anthony Trollope's novels, but one of intense activity. The man who is willing to pay the price of success will reap the rewards of success. His will be a life of multitudinous interests, of rewarding contacts, and of very definite goals. He may not accumulate a fortune, but the man who succeeds in the ministry will know some at least of the material rewards of success. The opportunity for the man who is not afraid of real work grows larger with every passing year. And after all, genius in the ministry analyzes itself out about the same as genius anywhere else—about ninety per cent hard work. The other ten per cent might be defined as gumption.

Supply and Demand

By William H. Leach

THE dominie was in a brown study. So when his parishioner and intimate friend came into the room he plunged at once into his philosophizings.

"Here is a letter I received this morning from one of the boards," he began as he handed it to the caller. "They suggest that we have a vocational day and that I preach on the call of the ministry to young men."

"It's a splendid idea," said Mr. Dean. "I have wondered why it hasn't been done. I have had such a thing in mind myself. It seems to me that every church ought to send some young men into the ministry. Now there's—"

"I have thought so at times, also," interrupted the preacher. "But last night cured me. You see I acted as moderator at the congregational meeting of Christ church. You have doubtless heard that they have called a pastor."

"No. Is that so? It took them a long time, but then we all know that ministers are scarce in these days. That is one reason why this vocational day should be observed."

"Yes, the dearth is very serious," continued the minister dryly. "There were just seventy-four candidates for the pulpit of Christ church. Some of them literally begged for a hearing. Well, there are seventy-three disappointed ones today."

"Does that mean that these seventy-four men were dissatisfied with their present pastorates?"

"It means that they were open to offers to improve their situations. About the only way to do that in the average free denomination is to make application such as they did. They might give as their reason the desire to try a more difficult or more attractive field. But it all means the same thing in the end."

"I suppose most of these men are failures in their pastorates. You know a great deal depends upon the man."

"On the contrary, most of them proved upon investigation to have been very successful. But it is well known that the only way a successful minister can receive promotion is by changing fields. The church is an exception which recognizes conscientious service on the part of a minister by an increase in salary or the hiring of an assistant. It is a short-sighted policy on the part of the church, but it is the actual situation."

"Then I take it Christ church pays a very good salary."

"The minister they have called will receive considerably less than his predecessor. His salary was not large compared with the income of the men of the church. I tried to induce the congregation to keep the salary at the old figure. But the chairman of the finance committee interrupted me."

"A minister's salary is determined solely by the law of supply and demand," he insisted. "And you can see by the number of applicants we have that the logical thing to do is to reduce the salary."

"But a young college man deciding upon his life work would never go into the ministry if he looked at it like that. He would sell his services somewhere else for a higher figure. Now there's—"

"Precisely. But the church judges its salaries on that basis. The minister doesn't know it until he has had experience. That is just the difficulty with this letter. Vocational day will increase the supply but not the demand. The next time Christ church has a vacant pulpit there will be a hundred candidates, perhaps, and then the salary will go still lower. But I believe that I will preach that sermon. And I am going to show the facts in the case. Any young man who goes into the ministry from this church is going with his eyes open."

Dean moved toward the door.

"Why must you go so soon? I have been so discouraged that I haven't even asked you your errand. You had something on your mind when you came in."

"Oh, it is nothing much," said the visitor. "It can wait. You see, it is about my boy Harley. You know he graduates from Yale next week. And he has about decided to study for the ministry. But we will talk it over some other time."

And the door closed.

The Divine Adventurer

A CARPENTER of Nazareth
Went forth to save the world from sin;
But had he waited to begin
His ministry divine
Until he found a perfect few
To trumpet in his Kingdom new,
Still would be mellowing in the skin
His sacramental wine.

Along the road his Father trod,
Undaunted went the Son of God,
Plucking the tares and wheat,
Remembering the days that were
Of David the adulterer
And Israel the cheat.
Poor passionate hearts that soared and fell,
Hands that wrought evil, meaning well,
He took to serve his need,
Because from failure and despair
They rose, for him again to dare
The all but hopeless deed.
Today, to stained and broken men
He trusts his holiest work again—
Again his healing touch,
Braving the pure and pitiless,
Is bold to pardon and to bless
A sinner who loved much.

Divine Adventurer, today
Quicken our courage! You who trust
Your Justice to the less than just
That seedling souls may grow,
Knowing God's purposes are sure,
Help us to dare and to endure—
To climb the stars through bloody dust
Along the road you go!

AMELIA JOSEPHINE BURR.

The Threatened Railway Strike

THE almost universal reaction of the public mind will be one of opposition to the proposed railway strike. With millions out of work and business involved in all sorts of ill adjustments the public is in no mood to accept deliberate and organized obstruction of readjustment processes. Unfortunately for the railroad unions the mood is one of mass prejudice against interference with the general desire to bring down the cost of living, and no one's case receives a very discriminating consideration. The farmer has hit the bottom with a thud which has sickened him, but the general public is wasting no tears on him—their only anxiety is to get a share in his misfortunes in the shape of reduced cost of food and clothing. The public mind reacts with a high degree of fairness when it is adequately informed, but the sources of information in regard to any labor cause are colored at this time by a daily press that responds to the universal demand for deflation, reduction of costs, and the resumption of business. It hardly matters on what basis the resumption takes place.

Labor is notoriously careless of public opinion in preparing for strikes. The English public always furnishes a large volume of public opinion favorable to a just labor cause simply because the British unions carefully prepare the public mind by giving publicity to their side of the case. They spent a cool half million dollars in making their case with the public in the recent great railway strike, and but for post-war conditions would have won much more than they did. Even the best of causes may fail if justice to the few involves hardship upon the many. And when justice is mixed with partisan pleading and the times are more or less chaotic the public is in no state of mind to act as judge.

* * *

Why the Strike Is Proposed

At the present writing the railroad unions have not made their case clear to the public. The strike vote was taken, it seems, to put into the hands of the leaders a weapon with which to resist the determination of the railway executives to carry out a further drastic reduction in wages. If this purpose could be kept in control against the fiery action of the less responsible union leaders and against the inclination of many in the rank and file to charge forward blindly, it might work as a piece of war strategy. It would be bluff, of course, but bluff is a major element in war strategy. But there is grave danger that a resolution once made will run away with the strategic reasons that led to its making. Men love action and get impatient of waiting for the bluff to work.

The Railway Labor Board ordered a wage reduction last July which netted the employers a saving of \$400,000,000. They also ordered changes in the working rules which netted them a very large sum in wage savings. There is no evidence patent to either the public or the wage earners on the roads that this great sum has been passed on to the public. Now come the owners with a demand that another large reduction be granted. But no assurance is offered that it will be passed on to the public nor is any proof that the cost of living has been reduced in a corresponding ratio. Some executives say that the reduction will be passed on, and others say no such promise can be made until railway stock is paying normal dividends and large sums are collected for use in reconstruction work. To this partisan demand they add another asking for the abolition of the Railway Labor Board. One of the largest systems in the country makes a peremptory move to break up the brotherhoods. In these things there is a manifest attempt to "bull" the situation and "teach labor its lesson" by taking advantage of present unemployment, of the public reaction against labor unions and of the general economic disability. It cannot be expected that powerful organizations will sit supinely by and accept that sort of thing. Hard-headed partisan obstinacy will be met with hard-headed partisan obstinacy

and we, the public, will have our glassware and our heads broken, while they fight it out—an entirely foolish thing for us to endure but one we deserve if we allow it to come to pass.

* * *

Some Railway History

What the public wants is a deflation in prices and a readjustment in business that will bring us back to normal. That cannot be accomplished without friction, any more than fetid air can be cleared without lightning or a windstorm, and both involve a good deal of thunder. Besides, when the prevailing economic philosophy is that absurd doctrine that when every man acts for his own selfish interest the result will somehow be beneficial to all, we may expect the process of deflation and readjustment to be accompanied with a maximum of selfish obstructionism and an effort by everyone to profit to the utmost from the misadjustments inevitable to a process of readjustment. Thus labor fights reduction in wages, and capital keeps the price up as long as the public will pay it. The "rent hog" keeps rent for homes high, because families must have a place to live; the retailer stubbornly drops a penny at a time, because "the public is used to high prices and will pay them for a while yet," and everyone conspires with his fellows in the same line of business to make the process of deflation as slow as possible so that he may get the advantage of a few more profits.

The railroad business is a natural monopoly. It is absurd to talk of applying the ordinary laws of competitive business to it. Before there was public control the roads grew enormously rich from their ability to charge all the "traffic would bear." The writer has sat many a day in his youth on the prairies and seen his father fight twenty-three degree winter weather by feeding great yellow ears of corn into the fire bushel after bushel because corn was worth only twelve cents a bushel and coal was seven dollars a ton, both conditions due to the unconscionable railway rates. The result was the Farmers' Alliance, the railway commissions and the "pinching" of the railroads. In those days of millionaire-making the roads watered stock, manipulated bond deals, formed pyramidal holding corporations and governed legislatures until they had both begotten public enmity and worked vastly inflated values off onto the "innocent purchaser." The public at large still believes that, under normal prices, the railways of the country could be rebuilt for billions of dollars less than present capitalization, and that they are now asked to pay rates and give guaranties on billions of "water" in railway valuation.

* * *

The Public's Strike in the Situation

Labor cannot resist the demand for wages to come down, and it greatly injures unionism if the unions do not accept the necessity. Their fight must be made on the solid ground of accepting reductions only as the cost of living comes down. It is unfair to ask that wages come down before the cost of living does, and there is neither justice nor fairness in the blanket demand that labor accept huge cuts and bear the brunt of first line losses in the retreat. Employers and investors would commend both their sense of fairness and their humanity more if they always qualified the demand with an advocacy of small profits or none until readjustments are made. The farmers are not only without profits—they are working for nothing and accepting huge losses with large impairments of capital. Why must the farmer who produces the food and raw material dig further into his lank purse to insure railway investors a normal dividend? Why not ask railways to work for less until we can all share in a recovered prosperity? The greatest single need in the land today is a reduction in railway rates that will start goods across the

country, lift the farmer's grain into the world's markets, reduce retail profits, and start the sluiceways of trade working so the millions of unemployed can have an honest wage at normal employment. The demand that wages be reduced so railway dividends can be paid, and that exorbitant rates be maintained so dividends can be paid, does not sound well either to the producer who produces at a loss at one end, or to the consumer who has trouble in finding a way to pay his bills at the other. If the water was stagnating at one end and the valleys drying up at the other we would open the sluiceways and turn the stagnating water into life-giving streams on the thirsty soil. And we would probably make those sluiceways common property just because they so largely held safety and prosperity for us all in their keeping, and because as natural monopolies they have no natural laws to govern them and therefore must be governed by

civil law. Some day we will learn that the outcry against government management during the war was so much propaganda bunk.

The Railway Labor Board is the nation's hope in this crisis. It is our only assurance of a judicial consideration of what is just and right between the two warring factions each harshly partisan to its own interest. If it can get correlative action from the Interstate Commerce Commission to pass wage reductions on into reduced rates, and then reduce wages only as the cost of living comes down, meanwhile readjusting rules to insure equitable working conditions on the one hand and a maximum of efficiency on the other, justice will be done to all. Positive assurance that this would be done would no doubt make a quick end of strike preparations.

ALVA W. TAYLOR.

British Table Talk

London, October 4, 1921.

THERE is one society which has mastered the art of preparing courses of study. That society is the National Audit School Union. Each year the union issues an outline for the Sundays of the year. Preachers and others who are at times hard pressed for material find these outlines fresh and unconventional and enriched with a large number of references to literature. The new book for 1922 has for its central theme "Personality." As an example of a section of these studies the provision for August 1922 may be quoted:

BROWNING: A POET OF PERSONALITY

- Aug. 6. The Divided Aim: A Foe to Personality.
- " 13. Personality through Effort.
- " 20. Personality through Accepting a Trust.
- " 27. Personality through Love.
- Sept. 3. Personality through the Vision of God.

It is sometimes urged with justice that these admirable outlines are too full and are too exacting for any but the "highbrow" members of adult schools. None the less they are the best things in this kind known to me. The new volume will be called "Personality and Power," and will be ready in November. It is only one shilling three pence in paper and two shillings six pence in cloth.

* * *

The Congregational Union in Session

It is too early to recount the full tale of this week's meeting at Bristol. But everything promises well. The chairman, Mr. Viner, chose for his subject "The Congregational Witness for Liberty in the Sphere of Religion." He obtained a large share for the Congregationalists in the witness for liberty. And in his own eloquent and forcible way he sets forth the Congregational principle. One characteristic passage will show the chairman in action: Speaking on "The Challenge of Reason and Conscience," he said:

"We believe that liberty in religion is an inalienable right of the human spirit, and we have come to recognize that as the gospel claims the loyalty of a man's whole nature, it lies open to the challenge of his reason and conscience. We therefore claim the right, reverently and earnestly, in the interests of true religion, to investigate the springs from whence the waters of life flow. We hold ourselves free to welcome all the light that physical science, history, and philosophy can bring to bear on the sacred book. We hold that God is pleased to realize himself among men in many ways and through many types of character. We are not dismayed when Christian men investigating their religious experience discover different and even diverse explanations. As the great life of the world throws itself up in multitudinous forms of strength and beauty, so it seems natural to us that the energy

of faith and love will express itself in forms as varied as are the elements in the human soul."

* * *

The Finality of Christ

It is hard to classify Dr. Orchard. His last volume of sermons makes this clear. Even his Protestant readers will cry out, "Amen!" freely at certain places, while Rome will think at others that she has won another convert. Yet the preacher, catholic as he is, and even scornful of Protestantism, is not in "Rome," and until Rome changes, is not likely to be. His program for Rome includes the organization of the True International. It must become once again the center of inspiration for a free industrialism, "organizing the trades guilds and the village communes and by the re-establishing of the monastic life in the country on an agricultural and labor basis, decentralizing these hideous cities and leaving them to rot away; above all, by taking over the judicature of international quarrels and excommunicating any nation which, within the Christian pact, makes war." The volume will make plain to every reader what a strong and fearless preacher London has in Dr. Orchard. Lest his readers should mistake him he has included in one volume sermons of widely different themes. The hearer who welcomes the mystic in him and begs him to keep silent upon pacificism will have no encouragement here, and the labor man who would skip the catholicism is not allowed to skip. He must take the bitter with the sweet. It is one of the secrets of this preacher that no one can tell whether he is going to hear one or all the Orchards. Father Dolling called himself a salvationist, a socialist, and a sacramentarian. Dr. Orchard also is all three by turns and not seldom all together, and he would himself say that this only meant that he was trying to be an apostolic Christian.

* * *

A Prophetic Voice

The following appeal was not written for the League of Nations. Its date is 1848 and the author Victor Hugo. But it remains a noble prophecy:

"The day will dawn when your arms will fall from your hands. The day will come when war will seem as absurd between parts of London or Petersburg or Berlin as between Rouen and Amiens, or Boston and Philadelphia. The day will come when you nations of the continent of Europe, without losing your glorious individuality, will fuse into a superior unity and constitute a European brotherhood, as Normandy, Brittany, Alsace and Lorraine, join hands in France. The day will come when our battlefields shall be markets open to all products, and minds open to all ideas. The day will come when your bullets and your bombs shall be replaced by votes, by the universal suffrage of the nations,

or by the venerable arbitration of a great sovereign state. The day will come when we shall exhibit a cannon in our museums as now we show an instrument of torture, and wonder how men could ever use such things."

With this introduction Dr. Gore has been speaking of Christian Internationalism. It is one of the happiest facts in the present church situation in this country that Dr. Gore is released from episcopal duties. He is too much on the prophetic side of the church to be a bishop. Now he lectures and teaches and writes. I sometimes wonder whether there is any living man to whom so many owe their souls as to Dr. Gore.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Howling Legalists*

ONE who reads the New Testament for the first time, keen to the vivid impressions that come, must feel strong resentment at the legalistic Jews who always dogged Paul's footsteps. These Jews had none of the spirit of Christianity; they simply tried to annex a denatured type of Christianity to their old Judaism. Christ was merely another prophet but the old rites must go on unhampered. Because Paul had Christ's spirit of freedom, because he carried the gospel out to the Gentiles, because he relegated the rites and ceremonies to the background, they did their best to wreck him. They tried to overturn his new churches, sending delegations to do that dastardly business and at length they even banded themselves together to murder him. There they showed their hand—they were a murderous gang all the time—there they proved it. Think how annoying it must have been, after Paul had gone to Asia Minor and had founded a church with infinite difficulty, to have the legalists come along and insist upon the right of circumcision. What had a Christian to do with a poor, miserable rite like that! Think of the mental calibre of a man who would leave home and run around over the country to get people circumcized—a marvelous religion—a grand contribution to the uplift of the race—this circumcision business! Paul was tormented almost to desperation and time and again he pays his tribute to these disturbers. Never does he come closer to the truth than when he says, "Neither does circumcision amount to anything or uncircumcision—but a new creature." There you have it—what Christ wants is not the petty form—not the outward rite—but the renewed spirit—the mind of Christ. "If any man have not the mind of Christ he is none of his."

Again and again the modern church has had to face the annoyance caused by the legalist. He is a tough customer to deal with, for he has only one idea and he puts his finger on that text and yells until you are mad. "This is my body"—therefore the bread of the communion is Christ's very body. There is no use for Zwingli to say, kindly, to Luther that the text is only figurative, for Luther gets red in the face and fairly shrieks: "Hic meus corpus est." "This is my body,"—well, you can't argue with that kind of a man. Have it your own way—but you are dead wrong—the bread is not Christ's body! Then here are your faith healers. "The prayer of faith shall heal the sick." Is it not written there? Yes. "Don't you believe it?" Yes. "Didn't Christ and his apostles do it?" Yes. "Well, why don't you preach on that more?" And they camp on your trail. Then along come the "Premils"—it is laughable! They only see one thing—the second coming of Christ—to them that is the big thing. They have a dismal tale to tell about the world growing constantly worse. But it seems that when a certain number have joined the church the signal will be given and the whole works will come to an end. It is a dreary, impracticable doctrine but thousands of people are obsessed with it. We get many magazines,

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Author of "The Proposal of Jesus."

THESE "Warrack Lectures on Preaching" should be read by all ministers seeking assurance and consolation after battling with a hard and oftentimes unresponsive world. Dr. Hutton has brought forth treasures of wisdom not only for the beginner but for the hardened campaigner as well. Rare commonsense and practical helpfulness characterize the book.

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*Lesson for November 6, "Paul's Experiences at Jerusalem." Acts 21:27-40; 22:1.

pamphlets and books sent to us about this—to them—most important doctrine. They keep right after you. They want you to preach it. They are frightfully sensitive and are going to leave your church right away if you say anything against it. (Better say it soon and allow them to get out—the whole church will be happier!!) What of it anyway—is it so vital? What effect does it have on daily life? Does it make a man kinder to his neighbor? Does it help settle the labor troubles? Does it help to bring about disarmament? Has it any social value? If it has, it has failed to impress me. Then once there was the man who was opposed to the organ. He had a "conviction" on it. He had to be heard. He, too, would leave the church if you put an organ in. Is it possible? How inexpressibly silly this all seems

today. And yet only a few years ago "the organ controversy" was a very warm affair. Did Jesus say anything about an organ? No. Are we not in for "restoration?" Yes. *Quod erat demonstrandum!!* They have the book, the text and the argument every time—and the wrong side in the end—queer, isn't it? I am gun-shy of the man who comes running around with his finger on a text. As a rule he is a nuisance. He lacks balance. He fails to have perspective. But he will stick to you like a fly before a rain-storm and he will bite twenty times in a minute. There is one test—Paul gave it—"A new creature." The spirit of the man tells the whole story. If he has the "mind of Christ"—that is the test. They are very annoying, but they will not stop the procession—those howling legalists. JOHN R. EWERS.

CORRESPONDENCE

"Benefits," Pound Parties or Shooting At Sunrise

EDITOR THE CHRISTIAN CENTURY:

SIR: What shall be done for our older ministers, whether in active service or laid aside by age or illness? The old-fashioned "pound" parties seem to have gone out of date. Alleged "benefits" are not very permanent in their results. Shooting at sunrise has been proposed by the godless!

The time is upon us when the churches of all denominations must see to it that the wage of the lower two-thirds of its ministry is raised to a level commensurate with the high cost of living. In that connection may I pass on to you and to your readers, the following "poem" which recently appeared in one of our metropolitan dailies? Is it true?

The Reverend Henry Dowson Dodd,
Of Little Pompton-on-the-Hill,
Long in the service of his God,
Is out of luck and old and ill.
His figure will be seen no more
Where people pass and children play;
The long and rusty coat he wore
Is useless now and hung away.

Three weeks ago Josephus Hall
Announced that he possessed a plan
Whereby the people, each and all,
Might help to cheer the good old man.
"Let's have a benefit," he said,
"And raise a fund and make him glad;
Think, friends! He's lying there in bed.
Uncared for, penniless and sad.

"His life has not been lived in vain,
His work and teachings have been good,
And ours, indeed, has been the gain;
Let's now reward him as we should.
We have not waited, God be praised,
Too long to give him his reward;
Let cheer prevail and much be raised
Within this vineyard of the Lord."

They opened up the church wherein
The Reverend Henry Dowson Dodd
Had warned against the price of sin,
And prayed and preached the word of God.
The benefit, last Thursday night,
Came off according to the plan;
Yip, Yip! Hurrah! They raised not quite
Nine dollars for the good old man.
Questioningly yours,

Oak Park, Ill.

ERNEST BOURNER ALLEN.

Ireland and R. J. Campbell

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. R. J. Campbell's address to his people on his recent visit to America published in your paper of September 29 reminds me of the time my father and I heard him preach in the City Temple some years ago. It was when this noted preacher was in his prime and inspired with the viewpoint of the new theology. My father, Rev. Dr. J. J. Summerbell, one of the most noted men in his denomination, was a conservative and had criticized severely the higher criticism of Campbell. But when we heard him face to face, his sweet reasonableness, his spiritual accent, his fundamental message, caused my father to say to me: "He is a Christian and he understands Christianity."

And so it is with timidity I venture to suggest something to Mr. Campbell in his report to his people on the Irish question, and of the activities of the people who sympathize with the republicans of Ireland. It was surely the worst thing possible for anyone to send threatening letters to Mr. Campbell and he can rightly complain of this insult, not only to his intelligence but his manhood. But can this noted divine realize that he may be just a trifle unfair when he assumes that the people who desire independence of the British empire in India and China are more bloodthirsty when they appeal to the use of force, than England is when she uses force to keep them in the empire?

Can Mr. Campbell realize that while England has built up civilizations in the past, that does not permit her to stand in the way of the just aspiration of servient people today? Mr. Campbell once preached evolution; and this applies to morals as well as material development. What was once accepted by Mr. John D. Rockefeller in the way of rebates to crush a rival, would not be tolerated by Mr. John D. Rockefeller, Jr. The march of history is on the whole forward. And an association of free nations, not dominated by navies or black and tans or crack British regiments, but chosen by the associated peoples, can be welcomed by Americans of the new vision. But they cannot conceive, as evidently Mr. Campbell does, that the status quo is right, or righteous.

If the state church of England teaches directly or indirectly that it is right to use bloodshed to keep down the freedom of Ireland and India, why is it wrong for the sympathizers with Ireland and India to preach force to throw off the rule of the British tories?

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Mr. Bryan's Back-wash Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: The October 13 copy of The Christian Century came to my desk this morning. I wish to commend you for the editorial entitled, "The Passing of Mr. Bryan." It seems to me that you have been very fair in this article. And I also think that you have made sharp criticism where criticism honestly is due.

While attending the Ohio Wesleyan University last year as a senior, I heard Mr. Bryan speak at Marion, Ohio, the home of President Harding. The audience consisted of about five hundred Presbyterian laymen who had been called together for some sort of a district session. President Harding, in his usual impressive manner, welcomed the laymen to the city and concluded by assuring them that he was one man who was entering upon his political duty firmly grounded in the faith of almighty God. The President then withdrew from the meeting under the stress of other duties. Mr. Bryan was introduced. For a half hour he entertained the audience with his rare wit. Then for nearly an hour he labored to show that practically all of our present ills of the social order are due to the general acceptance of the evolutionary hypothesis. After listening to the speech, one arrives at two conclusions. In the first place, what Mr. Bryan does *not* know about zoology would fill a whole set of encyclopedias. In the second place, Mr. Bryan's speech represents the back-wash of the big fight on biblical criticism which most people regard as having been settled about a generation ago.

Let us hope that your good editorial will relieve the minds of those who may have been temporarily disturbed by the ill-timed outburst of Mr. Bryan. Hundreds and thousands of us honor him for what he has done to bring about national prohibition and world peace, but we must deny him the voice of authority when he attempts to deal with science and biblical criticism fields in which he manifestly is not expert.

West Quincy, Mass.

A. H. KRUSSELL.

The Apportionment System

EDITOR THE CHRISTIAN CENTURY:

SIR: Like many of the highly appreciative readers of your vital and courageous magazine, I delay writing my appreciation until

I have something to kick about. Your editorial on the subject of church apportionments is the stimulus to this somewhat cross-wise appreciation. Your paper is great, but what is the basis for your verdict on the Congregational apportionment system? In the first place the system is not a tax—first because there is no such word as "tax" in the Congregational vocabulary, and second because the denomination nationally and locally has repeatedly insisted that the apportionment is an "appeal." In the second place the apportionment in practice has been the means of indicating to thousands of churches just about what their minimum responsibility is, not to the denomination as a governing body, but through the denomination to that portion of the Lord's work, which depends for its accomplishment upon the denominational machine.

There isn't a sane man in a hundred who has understood the thing in any other light. As a matter of practical common sense we know that the whole matter of giving is a matter of information plus conscience. Some of the best consciences in the country felt their duty was measured by dimes and quarters, until the tangible figures of an apportionment brought home to them the actual cost of missions, as Sears-Roebuck catalogue brings home the actual cost of merchandise. I never heard of a man getting or losing a job because of his rating as a money getter in Congregational churches. I know many men who have killed the churches, by preaching sweet sermons about the spirit of giving, without ever getting down to the painful business of persuading folks to let go of actual dollars. The apportionment is saving the soul of many a Congregational church, by appealing to the persistent human instincts to respond to a goal that has been visualized. Trusting that you will continue to make your readers mad, I remain, sincerely yours,

Terre Haute, Indiana.

JOHN W. HERRING.

The Fruits of Victory

By NORMAN ANGELL

Author of "The Great Illusion."

NO ONE is really prepared to face the questions which the discussion of disarmament is bringing to the fore unless he is informed of the economic facts underlying such discussion. Norman Angell has furnished just this information in his new volume, "The Fruits of Victory." The argument of the book is that from an economic viewpoint war is utterly futile. Every minister who plans to take his part in the coming campaign for disarmament should have this volume and master its contents.

Price \$3.00, Plus 12 cents postage.

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The Sword of the Spirit

By JOSEPH FORT NEWTON

THIS book contains twenty-two great sermons by Dr. Newton, who long ago became a favorite with Christian Century readers. Among the sermon titles are: "The Religion of Lincoln," "Our Father," "The Ministry of Sorrow," "The Compassion of Christ," "Two or Three and Jesus," "Providence," and "The Eternal Values."

Price of the book, \$1.50, plus 10c postage.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Protestant Movement in Czecho-Slovakia Grows

Dr. Samuel Zane Batten, prominent social worker of the Baptist denomination, has recently returned from Europe where he attended the World Brotherhood Congress that was held in Prague. In the new republic of Czecho-Slovakia, he found an astonishing increase of the Protestant movement which has already been commented on by other religious leaders. He says: "It is not strange that the people of Czecho-Slovakia, by hundreds and thousands, should be leaving the Roman Church. In fact, the movement away from Rome has almost become a national movement. People by the thousands are renouncing the Roman church and whole towns are going almost en masse. In the city of Prague one Protestant church has received over six thousand converts this year, and another has gained twenty-five hundred additions."

"Fill a Ship in Fellowship"

The Northern Baptist Convention provides auspices for a movement which has as its slogan, "Fill a ship in Fellowship." A ship load of clothing and supplies will be sent by the denomination to the war-ridden countries. The Rock Island railroad is transporting supplies from Denver to Chicago free of charge. In New York a group of Polish Catholics have asked permission to put some supplies on board the ship. The Chicago Baptists shipped a car-load of supplies to New York on October 18. They secured from the railroad company a gift of the freight charges.

Hero Returns From Siberia

Among the stories of persecutions of religious leaders by the Bolsheviks few are more dramatic than that of Rev. John Alexander Frey, a Baptist worker of Russia. In 1915 on 24 hours' notice he was sent to Siberia by the government of the czar. When the revolution came, no money could reach him from America for a long time, his first check coming to him through China. The family were reduced to the straits of living on bread filled with worms. During his stay in Siberia he saw terrible sights under the Bolshevik rule. Men were compelled to dig their own graves and were then shot on the edge of the grave so they would drop in. He was a publisher in Russia and his entire earthly possessions have been confiscated by the government. Mr. Frey spoke before the Northern Baptist Convention in June and was given a great ovation. Since then he has appeared in a great many churches.

Puts Magazine Boxes Around Town

Down in Electra, Tex., not every home is completely supplied with good reading matter. Rev. Byron Hester is the

minister of the Disciples' church, and he has put into operation a system of magazine distribution. The members of the church keep him supplied with the back numbers and these are put into use through magazine boxes in the various places about town where people must kill time. Not only are such religious papers as *The Christian Century* to be found in the magazine boxes, but other journals like the *Atlantic Monthly* and the *American Magazine*. By this means the minister and his church hope to bring the best thoughts of the new age to the people.

New Medium of Advertising Church Activities

A great many people think the churches are not doing things and they have a picture of church buildings most of the time. Rev. Floyd Poe, pastor of First Presbyterian church of El Paso, Tex., decided to remove from his church this reproach. He prepared a hundred stereopticon slides showing the activities of his church. A boy scout hike, a dramatic entertainment or a Sunday school picnic furnished a very good text on which to discuss the human problems around the modern church. By means of this type of publicity he has made a great many people understand as never before that the open church is not at all ideal, but is actually operating in his community.

Bishop Gore Favors Social Progress

Though a conservative in theology and favoring the interpretations of religion common to the high church party, former Bishop Gore of Oxford tends to take advanced views on industrial themes. On Labor Sunday he was heckled by an audience in a hall, but carried himself well. In discussing the slow progress of the church he declared that this was due to the squirearchy quite as much as to the hierarchy. He insisted that church membership today was far too cheap. Only when religion costs a great deal, as in Russia today, does it tend to purify itself and become a great power in the national life. Freed from administrative duties, Bishop Gore is a great intellectual force in Great Britain today.

Survey of St. Louis is Interesting Reading

The recently completed survey of St. Louis, under the auspices of the St. Louis Church Federation, and conducted by the aid of the National Committee on Social and Religious Surveys has gathered facts about 188,668 persons, all adults above 18 years of age. The survey makes apparent the great shift in the location of the churches. Since 1870 forty-two churches have removed from the business district and nearly all of them have gone to the residential district north of Forest Park in spite of the fact that the

population growth has been in every direction. Only one of the churches changing location was a Roman Catholic church. The latter communion has a mode of operation by which churches are maintained even in those districts which might seem least able to maintain them.

Bishop Endorses Plan to Send Fish to Russia

Two places in the world have been scenes of hunger and destitution this year. The fishermen of Newfoundland have had an excess of salt fish but no market for them, and they are not able to live on fish alone or to supply their other wants. In Russia millions are in a starving condition. It was the work of Christian political economy to suggest that the surplus food of Newfoundland be sent to Russia, and that the American dollar affect the exchange. The result is food for Russia. The work was recently endorsed by Bishop Manning of the New York diocese of the Episcopal church. It is a task quite beyond denominationalism in which all Christian people will engage during this coming winter.

Protestantism in France is Vigorous

A recent French publication called the *Agenda-Annuaire* contains the facts with regard to French Protestantism. Outside of Alsace-Lorraine there are 776 churches and to supply these churches there are 840 ordained ministers. Two-thirds of the churches belong to the two branches of the Reformed faith, and all but 42 are evangelical. In Alsace-Lorraine the Protestants are of the Lutheran faith. Two hundred and sixty-seven churches are served by two hundred and six ministers. The University of Strasbourg comes to be of great significance to the cause of French protestantism under these conditions.

Baptists Overcome Difficulties

Rev. L. S. Cole, a Baptist minister, has been evangelizing in a section of Texas where water is a very scarce article. He made a lot of converts but facilities were lacking for administering the ordinance of baptism according to the custom of the denomination. A special train was arranged and five coaches were filled with people. The infant church went to Livingston where nature has provided a creek for the use of Baptist missionaries. A little church with 69 members has been organized in a lumber camp as a result of these activities.

Baptists Establish Summer Place at Lake Delavan

The various denominational organizations in Chicago are establishing summer headquarters where the less fortunate members of their communions may have out-door privileges. The most recent of these plans is that developed by the Baptist

tists. They have secured property at Lake Delavan, Wis., which is less than a hundred miles from Chicago. At this lake, a large building is being erected which will serve as dining room and in inclement weather as dormitory. A tent colony will surround the building. The structure is located on the crest of a hill in a grove and has adequate shelter from the hot sun, as well as a beautiful view.

Baptists Are Making Large Use of Pictures

Baptist missionary enterprises are being explained by means of slides this winter, and it is an interesting fact that all the motion picture films are now booked up ahead until the first of January. The stereopticon slides are also going well, 150 lectures being booked for the remainder of the year. The Methodists have set the pace in the development of missionary pictures, but they are being closely followed by many of the other evangelical communions. The Disciples organization announces that they are producing a complete set of lantern slides to illustrate the work of their fields.

Federated Church Meets Need in Waco, Kans.

The village of Waco, Kans., had been over-churched. With a population of three hundred, it seemed to the citizens who belonged to neither church that two churches were too many. So firmly were they of this opinion that they would not join either until something was done about it. Various plans for union or federation failed to materialize until fire wiped out the United Brethren church one day. Then the federation question came to life again, and it was voted to try the plan a year. The Presbyterian minister was invited to remain with the federated congregation. At the end of the year the congregation voted to go on with the plan. There has been growth both in church and Sunday school since the federated church was inaugurated, and once more religion is influential in Waco.

What the Church is Doing About the Armament Congress

The Versailles peace meeting was held apart from religious influences and its documents and decisions reflect the shallow wisdom of those who are cynical about the spiritual forces of the world. It has been hoped that the armament conference to be held in Washington might be made to feel more definitely the demands of the Christian church for a state of peace that will rest upon justice. The New York Bible Society has provided a beautiful copy of the Holy Scriptures for the council room. The churches are asking that a chaplain be appointed for the meetings who will offer daily intercession. In addition to this all over the nation and in many other nations frequent community meetings will be held which will consider the questions at issue before the congress. Meanwhile, churches are passing resolutions and sending them to the President that he

may be aware of the earnestness of the Christian constituency of the nation. November 6 will be observed in every church as a day for special prayer, and it is hoped that every city and town will hold a community meeting on November 11.

Dr. Fosdick Disarms Criticism

On his tour of the mission fields of the orient, Dr. Harry E. Fosdick gave a series of addresses in August to the missionaries gathered at their annual summer resort meeting at Karuizawa. He spent five days with them in the beautiful mountain country. Before his coming a few "fundamentalists" who are to be found in Japan as well as in other mission fields, circulated reports that Dr. Fosdick was not sound in the faith. The New York preacher soon disarmed all criticism, however, and the meetings were full of spiritual power. He convinced the missionaries that there is no victory in Japan for Christianity without unity in the Christian group.

Dr. McGarrah Presents Story of Actual Achievements

Dr. A. F. McGarrah, who held a Church Efficiency Institute under the auspices of the Greater Boston Federation of Churches in Boston recently, has studied his theme from the practical rather than the theoretical standpoint, and brought to his audiences the actual achievements of great churches. In his addresses he mentioned the plan of Dr. Taylor, pastor of Brick Presbyterian church in Rochester, in carrying on for thirty Sundays a year a picked class of twenty-five young men who studied a three-year course in church management. This great church of two thousand members is now supplied with leadership for some

time to come. Dr. Henry Sloane Coffin of Madison Avenue church of New York was reported as having an even more fruitful idea. His people in addition to pledging money, pledge a given amount of time to the church, two hours a week being considered the minimum. These two hours are to be spent in calling, teaching and other labors.

World Brotherhood Continues to Grow

The world brotherhood movement is a big and growing thing as may be seen by the fact that the Baptists have organized a new brotherhood every day during the past year. Each country organizes its brotherhood movement as its will, but the aims are everywhere the same. It is proposed to end the various kinds of strife that separate men, having particular reference to industrial peace and world peace. At the World Congress in Prague in August, the closing address was given by President Masaryk. Throughout the world men long more and more for that Christian good-will which is the peculiar gift of Jesus Christ to the race.

Substitute for the Old-Fashioned Prayermeeting

The churches are not unanimous in giving up their conventional mid-week meeting, though in a great number of parishes the character of this mid-week meeting has completely changed. In many churches, as in First Christian church of Springfield, Ill., the mid-week meeting is held around the dinner table, and organizational questions are discussed. At First Congregational church of Oak Park, Ill., Dr. W. E. Barton is giving a series of lectures in the field of religious history. Each evening he will deal with the leading characteristics of

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a century, and for each of the centuries there is a brief and descriptive title. These lecture meetings of the congregation all follow the dinner. The title for the whole series of lectures is "Twenty Centuries and Men who have made them Significant."

Marion Lawrance Retires from Leadership

On account of declining years and feeble health, Mr. Marion Lawrance, a great Sunday-school leader, is retiring from the secretaryship of the World Sunday School Association. He has served in many capacities, beginning his work in the Sunday-school organization as a superintendent of a Congregational school in the state of Ohio. His administration has been characterized by vigor and dignity blended into a program of constant progress. During his leadership in the International Association the old uniform lessons were displaced, and the graded system definitely established.

Church Holds an Agricultural Fair

The church in New York that was founded by Jonathan Edwards no longer hears sermons on "Sinners in the Hands of an Angry God," but has moved along with the advance of time. This church at Paris Hill is now shepherded by Rev. E. A. Northrop, and belongs to the Congregational fold. It recently held an agricultural fair modeled after the state agricultural fair except for side-shows and horse races. The idea was to make the church contribute to the advance of agricultural knowledge in the community. This is in line with the program for rural churches which is approved by various experts in methods for churches in villages and in the open country.

Evangelical Progress in South America

Evangelical work in South America has been forging forward since the Panama Congress. With all denominational rivalry eliminated on the various fields, every ounce of energy now goes into constructive work. Brazil has a Sunday-school union with a secretary and headquarters in Rio de Janeiro. A convention was held in that city recently with 138 delegates from eight provinces present. In seven years the attendance at the schools has increased 250 per cent, a very noteworthy progress. The first national Sunday-school convention was held in Argentina the third week in October. A teacher training institute has been organized in Buenos Aires.

Morality Play for Mission Centennial

It is just a hundred years since the work of foreign missions was inaugurated by the Protestant Episcopal church of America. In recognition of the centennial the Foreign Mission Board has prepared a morality play which will be given in most Episcopal parishes on October 30. This play will set forth many characteristic incidents in the progress of the foreign mission board. The work of foreign missions has often been subjected

to criticism on the part of high church leaders on account of the adjustments necessary on the mission field, but these criticisms seem for the time to have abated. Intercommunion in mission lands and the opening of mission work in Roman Catholic lands have been fruitful topics of discussion from time to time.

Big Centenary Celebration in Chicago

The centennial of the birthday of George Williams, founder of the Y. M. C. A., was held in the Y. M. C. A. college on Oct. 11. A number of representative men of the nation were present and spoke. A part of the ceremonial of the day was the dedication of a George Williams room which was an exact reproduction of the room in London where the association was organized. Secretary Wallace of the Department of Agriculture was present, and made an address.

Interchurch Body Finds Spy System in Vogue

The Interchurch World Movement's commission of inquiry into the steel strike has issued a supplementary report in which with considerable detail the charge is fastened upon this corporation that it has used the spy system. Corporation agents have joined labor unions and even become officials in the unions in order to break the morale of the men. The corporation was able to learn the inner secrets of the unions from these traitors who were secured from two detective agencies. One of these spies followed the Interchurch investigators, and was responsible for the report that these investigators were revolutionists. The recent Interchurch report alleges that federal investigations on the state of civil liberty in Pennsylvania are now buried in government files.

Christian Missionaries Much Concerned About India

The movement in India for independence headed by Ghandi with his program of non-cooperation with the government, has important bearings on the missionary situation. Ghandi has undertaken to bring the leaders of the Hindus and of the Mohammedans into accord. In spite of his efforts the Mohammedans of Malabar have declared a religious war against the Hindus. Many wise leaders in India see that the withdrawal of the British government would mean the beginning of disastrous civil war, and the probability of Japanese intervention. Most of the missionaries, while not committed to a blanket approval of the British government, have seen it as a beneficent force in the life of India.

Harvard Instructors Account for Small Number of Divinity Men

Reports continue to come in indicating that large numbers of ministers are giving up their life work, and that the schools which train ministers are for the most part enrolling a smaller number of students. Recently the faculty of Harvard Divinity school which enrolls less than a score of students, gave out a statement of the causes of a meager supply

of divinity men. The reasons given were: "Decline of the religious life in the home," "the attraction of more remunerative fields of service," "the changes in religious emphasis that have come from changing theological thought," "the small financial remuneration and the reduced social influence of the ministry."

Ministers Live a Long Time

Life insurance companies know the average death rate of every vocational group in the country. They rate the ministers ahead of any other profession or calling for longevity. They even exceed the farmer. Unquestionably the moral element is a factor. In confirmation of these facts the Princeton Theological Seminary recently published the statistics with regard to a number of former students. Seventy-one of these had lived to an average of 67 years, 1 month and 24 days. One attained the age of 97 years and the other 90. In the figures is the interesting fact that the average age of uniting with the church for these men was at 16.

Newspapermen Deal Kindly with Gypsy Smith

During the course of the Gypsy Smith meetings in Pittsburgh, Mr. Smith had frequent occasion to compliment the press of the city for their generous treatment of him. That this was not undeserved one may note from an editorial published in one of the city papers. It said: "If you should see Gypsy Smith on the street, stop him and shake his hand. He will like it. No matter how crowded his hour, he always has time to greet one more. He will gain something from knowing you, for because he is a great minister to humanity his ministrations are based upon the intimate knowledge of his fellows that comes from first-hand contacts." It is said that 110,000 attended the Gypsy Smith meetings during his three weeks stay.

The Missionary Who is Farthest North

Dr. Grenfell lives in a tropical climate as compared with that in which Rev. Frank Spence does his work. Mr. Spence is the Presbyterian missionary at Point Barrow, Alaska, which is 1,000 miles north of Newfoundland. He conducts a hospital and other forms of mission work among the Esquimaux. His constituency is only thirty years out of heathenism, and knows but little of the arts of civilization. Mr. Spence is touring the United States at the present time giving addresses in Presbyterian churches on the Alaska mission.

What of the People Leaving Roman Catholicism in Bohemia?

The ecclesiastical world is deeply interested in the future religious alignment of the hundreds of thousands of people who are leaving the Roman Catholic church in Czecho-Slovakia. It is said by competent observers that three characteristic things are taking place. About a million people have declared themselves without creed altogether. Large num-

bers are continuing the Latin ritual in the Czecho-Slovak language and are professing the creed of the Orthodox church. A temporary bishop presides over these churches who will act until the native church can elect its own bishops. It seems certain that a considerable part of Czecho-Slovakia will join the group of Orthodox communions of eastern Europe. Many thousands have accepted the Reformed faith of John Huss and Presbyterian missionaries from the United States will assist these in working out the organization of their churches according to Reformed models.

Stewardship Rallies Throughout the United States

Most of the Disciples missionary and benevolent secretaries are now on the road giving addresses on stewardship. A big campaign is on to induce members of the communion to become tithers. Where this cannot be done, they are urged to adopt some other percentage and develop a treasury for religious work. Dr. Royal J. Dye is speaking in Texas, and each of the secretaries is in some different section of the country. The Layman Publishing Company is providing a considerable portion of the literature that is being used.

Illinois Disciples Will Send Steamer to Africa

Rev. A. F. Hensley of the Congo country spoke at the Illinois Disciples convention at Decatur recently on the need of a vessel with which to navigate

the Congo. He revived the memory of the drowning of Rev. Ray Eldred, a leading missionary of the Congo, a few years ago. Though it is not the custom in these conventions to raise money, Rev. H. H. Peters called for pledges to provide a modern and well-equipped wood-burning steamer. Five thousand dollars of the ten thousand needed were quickly subscribed, and the remainder

of the money will be provided by the missionary societies throughout the state. On the strength of the pledge of five thousand dollars an order has been placed for the steamer so that by the time the money is raised, the boat will be ready for shipment. The new vessel will be called "Illinois," and will be

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Price of the book, \$1.75, plus 10 cents postage.

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equipped for the comfort of women missionaries who must often make the boat their home.

Protestant Churches Invited to Remember Dante

The National Dante Committee recently asked the Federal Council to join in the celebration of the six hundredth anniversary of the death of Dante, the great Christian poet. The Federal Council has not acceded to this request officially, but a number of prominent members of the council have endorsed the movement that the Protestants should celebrate the achievements of the great Italian poet who when properly understood teaches many lessons in religion which are quite modern. Those endorsing the appeal are Charles A. Dinsmore of Yale University; Oscar Kuhns of Wesleyan University; John A. Raven of Rutgers College; John H. Moore of Marcy Avenue Baptist church; Ernest N. Stires of St. Thomas' church, and Finis S. Idleman of Central Church of Disciples. The ministers in the list are of New York.

Apostle of Christian Unity Travels

Rev. Peter Ainslie, advocate of Christian unity not only among the Disciples where his convictions and faith in this cause were first formed but also among many other communions of Christians, has a sabbatical year during which he will not be on duty at the Christian Temple in Baltimore. He is devoting the year to special addresses on Christian unity and international friendship. During November he will be in Ohio and Michigan. December will be spent in Kentucky and Missouri. January, February and March he will speak on the Pacific coast. Dr. Ainslie is president of the Association for the Promotion of Christian Unity.

Congregationalists Want Newspaper Aid in Evangelism

At the various denominational rallies held recently in connection with the evangelistic conference of the Chicago Church Federation, the Congregationalists discussed the use of the newspapers in preparing the way for the evangelistic message. They urged that space be purchased in leading Chicago papers during Lent which should carry a strong religious message. It was believed that the newspapers would reach many who are not ordinarily touched by the churches.

Church Workers Told How to Work

Many local churches, especially those that hold to the congregational order, have never been educated in proper church methods. The Missouri Christian Missionary Society headed by Rev. C. C. Garrigues, executive secretary, are mailing out to church workers leaflets in which the church program is skeletonized. By means of the condensed leaflet of suggestions the various officers and departments of church work are brought to a conception of their function in the total organization. A significant feature of the program for the coming year is that every church, whether it has a pas-

tor or not, is to hold the communion service every Sunday under the leadership of a local elder.

Dr. McGarrah Popular in Boston

Dr. Albert F. McGarrah, the church efficiency man, has spent two days in Boston recently. At the ministers' meeting four hundred men were in attendance. A noon meeting of laymen brought out 350, and these remained to hear Mr. McGarrah through. The women leaders of Boston also held a meeting and have decided to accept plans furnished by the efficiency lecturer for the reorganization of their work in Boston.

Federal Council Puts Out New Creed

Doctrinal statements are never issued from the offices of the Federal Council of Churches, but this organization does not hesitate to make pronouncements upon questions of practical importance. The Social Creed of a few years ago is now

followed by "A Creed for Believers in a Warless World." There are ten articles in the creed which are as follows: "(1) We believe in a sweeping reduction of armaments. (2) We believe in international laws, courts of justice and boards of arbitration. (3) We believe in a world-wide association of nations for world peace. (4) We believe in equality of race treatment. (5) We believe that Christian patriotism demands the practice of good-will between nations. (6) We believe that nations no less than individuals are subject to God's immutable moral laws. (7) We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service. (8) We believe that nations that are Christians have special international obligations. (9) We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race. (10) We believe in a warless world, and dedicate ourselves to its achievement."

The International Missionary Council

THE World Missionary Conference in Edinburgh in 1910 brought missionary cooperation up to the highest level that it had ever reached. One of its great creative acts was to provide for a Continuation Committee charged with carrying on the spirit and investigations of the conference. This committee brought together at Lake Mohonk, N. Y., Sept. 30-Oct. 5, the International Missionary Council. Representatives from fourteen nations met and adopted a constitution and elected officers. The personalities in the meeting were of the most diverse sort. A Church of England bishop from Madagascar looked into the eyes of a Japanese bishop of the Methodist persuasion from Japan. An English baronet looked into the eyes of a West African chieftain. Representatives came from Australia and South Africa as well as from Norway, Sweden and Finland. John R. Mott of New York presided over the meetings. Prominent among the personalities was Mr. J. H. Oldham of the International Review of Missions.

The council quickly decided that it did not wish to assume any administrative responsibilities or to constitute itself into any kind of super-church organization. The lessons of the Interchurch Movement are not forgotten among religious leaders today. The functions of the organization have been officially defined as follows: "(1) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make results available for all missionary societies and missions. (2) To help to coordinate the activities of the national missionary organizations of the different countries, and of the societies which they represent, and to bring about united action where necessary in missionary matters. (3) Through common consultation to help unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty. (4) To

help unite the Christian forces of the world in seeking justice in international and interracial relations, especially where politically weaker people are involved. (5) To be responsible for the publication of the International Review of Missions and such other publications as in the judgment of the committee may contribute to the study of missionary questions. (6) To call another world missionary conference if desirable."

One of the disappointments of the meeting was that no German leaders were present. These were not yet ready to accept repeated and urgent invitations to attend. The case of the German missionaries was considered and it was the deliberate judgment of the conference that they had seldom if ever involved themselves in political matters. The conference said by resolution: "The wounds of the war cannot be fully healed until the way is opened for German missionaries to resume foreign missionary work." It was the expressed judgment that Germany needed to share the spiritual uplift that comes from engaging in missionary work.

Representatives from mission lands voiced no demands for autonomous native churches, but in a series of questions they brought the fundamental issues to the attention of the conference. The conference took the position that this was one of the questions which should be dealt with by the various mission boards. Japan already has in a large measure an autonomous church, and Africa is clearly not ready for one. Nevertheless, it was the opinion of the leaders that progress in this direction should be made as rapidly as possible.

It is expected that the next meeting of the council will be upon the Continent of Europe some time in 1923. Dr. John R. Mott was elected president, and J. H. Oldham and Dr. A. L. Warnshuis secretaries. Mr. Oldham and Miss G. A. Gollock were elected joint editors of the International Review of Missions.

Announcement

The demand for Dr. John A. Hutton's great book, "*The Proposal of Jesus*," has been so large the publishers suddenly find themselves without copies to meet the calls for the book. Another edition—to sell at \$1.50—is being put through the presses and copies will be at hand about November 10.

The editor of The Christian Century says of this book:

"The Proposal of Jesus" opens up a new pathway to the mind of Jesus and suggests a fresh apologetic for the social gospel, putting Jesus fairly behind the social ideals of modern Christianity.

This stimulating book will be read by thousands of alert Christian leaders during this season. Send in your order now and the book will be mailed to you immediately upon receipt of our shipment of the new edition.

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Preaching and Paganism (Lyman Beecher Lectures). Albert Parker Fitch.

Wanted, a Congregation. Lloyd C. Douglas.

The Next War. Will Irwin.

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The Daily Altar. Willett and Morrison.

"Our Bible." Herbert L. Willett.

The New Orthodoxy. Edward S. Ames.

Weymouth's New Testament.

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The Sword or the Cross. Kirby Page.

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Looking Toward The Armament Conference

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

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The Sword or the Cross. By Kirby Page. Prof. Harry F. Ward, of Union Theological Seminary, says: "Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war." (\$1.20.)

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